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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The big lens, nine feet high and four feet thick, exhibited by the Lighthouse Board at the Chicago Fair and originally intended for Fire Island, is to be set up at Barnegat lighthouse off the eastern extremity of New Jersey. The illuminant will be electricity, and it is estimated that the flash of the new light will be seen on the heavens at least one hundred miles out. The present light horizon at Barnegat has a radius of only twenty-two miles.

Prof. C. A. Young informs us, in the pages of the *North American Review*, that the new Yerkes telescope, recently finished for the Chicago University, will bring the moon, optically, within about sixty miles from the observer's eye. A building as large, for instance, as the capitol at Washington would be visible; and any brilliant object, "even if no larger or brighter than an ordinary arc light," would attract attention. With such a powerful instrument specific knowledge concerning the lunar surface, especially the character of so-called "craters," ought to be speedily gained.

Venezuela has submitted the documents in her case to the Boundary Commission in Washington. They comprise a volume of 440 pages and a colored map, and are purely official matter, chronologically arranged, with neither comment nor argument. Many important letters, omitted from the British Blue Book, are introduced. There is no chance here for the humiliating discoveries made in the British presentation of flagrant misquotations and misrepresentations, which, whether intentional or inadvertent, bring discredit upon the entire "unimpeachable" case submitted by England.

The Cuban leaders continue their elusive tactics. Spanish columns pursue them, sometimes catch up with them, but after a skirmish, before battle can be joined, the patriots disappear. This teasing policy will doubtless be kept up until the rainy season puts a stop to military operations. Weyler will prove as inefficient as did Campos in subduing the insurgents. Meantime Gomez and Maceo are preventing the enforcement of Weyler's order to the planters to resume grinding. The probable shortage in the sugar crop this year will be 873,000 tons, or about 87 per cent. The tobacco district, too, has been laid waste. The tremendous loss involved by this destruction cannot but seriously affect the credit of Spain.

Kaffir corn is rapidly replacing Indian corn in western Kansas both for forage and for grain. Its reported success in Asia Minor and in portions of Africa where the climate is hot and the atmosphere dry, led to its introduction into this country by the Government in 1891. It was distributed to a few experimental stations in the West. Indian corn had been practically given up in the semi arid districts of Kansas. The new variety at once demonstrated its superior qualities. Last year 184,108 acres were grown, valued at over a million and a half dollars. It promises now to revolutionize farming in that State, and to bring prosperity and happiness to vast sections where heretofore have been destitution, discouragement and suffering. Not only is Kaffir corn valuable for meal and for "popping" — far richer than Indian corn for the former — but it is found that stock fed upon it

brings the highest price in the cattle market.

These great rival interests, the General Electric and Westinghouse Electric Companies, after spending millions in law-suits over patents and in contests to secure contracts for supplying electrical materials, have finally come to an agreement whereby both companies, while maintaining each its own organization and carrying on its own business, shall have the right to use in common certain patents pertaining principally to trolley construction and operation. The agreement provides for a board of five members, two to be appointed by each company and the four to elect a fifth, who will regulate the use of these patents. The revenues of the two companies will doubtless be greatly increased by this arrangement, and their customers certainly ought not to suffer.

The work in the National House — thanks to the determination of Speaker Reed to make this a strictly business Congress — is in so farward a state, so many of the regular appropriation bills have been already passed and so many disputed election cases settled, that the prediction of a final adjournment by the middle of May or the first of June appears to be well founded. The only belated bill in committee is that for Rivers and Harbors. The Speaker is determined that this shall be a modest measure this year, carrying an appropriation for only six or seven millions. The committee have figured on the usual eighteen or twenty millions. Until reduced, it cannot get before the House, for a convenient bill of higher privilege is kept at hand to oppose it. Miscellaneous legislation will have but little chance in the present session.

The voluminous Raines liquor bill, which has been passed by both houses of the New York Legislature, and at this time of writing awaits Governor Morton's signature, has been explained by Mr. Platt, who engineered its enactment, as a measure which will promote public morals by taking the liquor traffic entirely out of local control and politics. Tammany's especially, vesting it in officials appointed by the State, diminishing, in consequence, the number of saloons at least 40 per cent., while, by increasing substantially, by license fees, the income of State and county treasuries, it will greatly relieve the agricultural taxpayers of their burdens. The license fee in New York city will be \$800; in the smallest towns, \$100. One-third of these receipts will go to the State and two-thirds to the town or city in which the licenses are granted.

Mr. Nikola Tesla has had more success probably than any other experimenter with the Roentgen rays in this country. He has secured several remarkable radiographs of birds, rabbits, and of the human skeleton, and regards it as "now demonstrated that small metallic objects, or bony or chalky deposits, can be infallibly detected in any part of the body." He advances the theory that the rays consist of "a stream of material particles," probably from the electrode, "which strike the sensitive plate with great velocity." He describes the sensations when one's head is exposed to a powerful radiation — "a tendency to sleep and a quick lapse of time;" also "a general soothing effect" and a feeling of warmth. He hints that, in case this theory of material particles proves to be true, "it may be possible by these strange appliances to project a suitable chemical into any part of the body!"

Bullington Booth's followers will henceforth be known as "God's American Volunteers." Borrowing an idea from the "G. A. R." (the Grand Army of the Republic), the new organization will bear the initials "G. A. V." on flag and button, each branch will be "a post," and each meeting-place will be known as an "armory." The standard of the "Volunteers" will be a white flag, with a five-pointed blue star in the

centre, and a white cross in the centre of the star — typifying purity, hope, sacrifice. In the upper corner nearest the staff there will be a blue field with white stars equal in number to the States. The motto, "The Lord our Banner," will be emblazoned above the central star, and below it, "G. A. V.," with the number of the "Post." This standard will always be borne side by side with the American national flag. Commander Booth has already many followers in old comrades who have voluntarily resigned from the "Army" to join the "Volunteers."

Only a Charter Asked For.

The Maritime Canal Company of North America asks Congress for an act of incorporation. It seeks no appropriation, aid or guarantee; it wants no money, even for a survey. It asks simply a Federal charter, because the Company proposes to engage in interstate business and commerce. It owns a valuable franchise for a ship canal from Lake Erie to the ocean by way of Montreal. It owns, also, the patents for the great Dutton pneumatic locks. It plans now to construct an ample ship route from Lake Ontario down the St. Lawrence nearly to the 45th parallel, thence to Lake Champlain and the Hudson River, all on American soil — in a word, a channel from the Great Lakes to New York city and the Atlantic Ocean. The canal is to be not less than 26 feet deep and 300 feet wide. The Company proposes to finish this great work within ten years, and to submit the regulation of traffic and tolls to the Interstate Commerce Commission. The charter asked for provides for the seizure of the canal for the public use and welfare in case of war and invasion. The Company has already spent \$200,000 in surveys and preliminary work. Its officers are prominent business men and capitalists. There seems to be no good reason why their desire to be incorporated for the prosecution of a work of such vast public interest, under voluntary restrictions which appear to guard that interest at every point, should not be granted.

A New Administrative Department.

The proposed creation of a new governmental department of Commerce and Manufactures, whose chief shall be a member of the cabinet, commands itself at once to every thoughtful mind. Its necessity was long ago realized by nearly every European nation, and even by many colonial dependencies, and promptly met by the appointment of an appropriate official. In this country, while agriculture is cared for by a special executive department, commerce and manufactures have no official recognition. Meantime the various departments are burdened with the supervision of illy-assorted bureaus from which they might be relieved if a new department were created. The State Department would do better work if relieved of the care of the Consular service; the Treasury might disengage itself of the Life-saving service, the Marine Hospital service, the Coast Survey — all of them incongruous with the special purposes for which the department was designed. The Signal Service, too, has no logical relation to the department which now administers it. All these would appropriately group themselves under the headship of a Secretary appointed to conserve the interests of our commerce and manufactures. The Senate would do well to act promptly on Mr. Frye's bill, and this belated department should be legalized and authorized to take its proper place and exercise its important functions.

Arid Lands West of the Mississippi.

The Secretary of the Interior in his annual report recommended the ceding of these lands outright to the States wherein they lie. A bill is before Congress to legalize this proposed cession. These lands constitute nearly all the public domain now left open for unrestricted settlement, but they are unavailable in their present condition. In many districts — in the State of

Washington notably, where there is plenty of water for irrigation purposes — the soil of these arid plains is so rich with volcanic ash and sandy loam that only water is needed to enable a lot of ten acres to support a family in comfort. Under State ownership ditches would be dug and the water would be supplied. It is useless to depend on the Carey act of 1894; that offered arid land in piecemeal to any one who would reclaim it, but it contained hampering conditions which have exhausted its further usefulness. The only serious opposition to the surrender of these lands to State control comes from the cattle barons who use these vast tracts for grazing purposes and who of course object to having them cut up and fenced for settlement; also from land companies who fear that cession to the States may cheapen the price of lands before they can dispose of what they have reclaimed and put upon the market. In this collision of interests it is better that legislation should promote the welfare of the many than of the few.

Offers to Pay in Full.

Mr. C. P. Huntington, representing the Central Pacific Railroad, made a proposition to the appropriate House committee last week concerning the payment of that Company's indebtedness to the Government, so simple and businesslike that it can hardly fail of being accepted. The Road owes the Government some \$60,000,000, after deducting the sinking fund. It asks only extension of time in which to make payment in full, interest included. It proposes to begin at once, and agree to pay, toward liquidating the principal, the sum of \$300,000 per annum for the first ten years, the sum of \$400,000 yearly for the second ten years, and thereafter the sum of \$750,000 per annum until the full debt is extinguished, which will require a period of eighty-seven years. To secure the debt the Company offers to mortgage its entire property, with all its terminals and improvements, to the Government, and consents that the latter may step in and take absolute possession of the whole property without appeal to courts or Congress, in case the Company shall default payment for a period of six months. Interest, too, is to be promptly paid, the amount due for the first year amounting to \$1,200,000. The alternative to this plan is the one proposed by Senator Morgan — that the Government take possession of the road, and operate it through a board of directors, until the debt is lifted. Congress will be called upon to decide between the two.

England's Advance Upon the Soudan.

The Anglo-Egyptian expedition, consisting chiefly of Egyptian troops, but strengthened by 1,200 British soldiers, the whole under the command of Gen. Kitchener, has for its ostensible object the protection of the Egyptian frontier from the Mahdists or dervishes. That frontier is not yet menaced, but it is assumed that it will be, if the Italians are compelled by the dervishes to abandon Kassala. Other motives, however, are discernible by those who study European politics. England proposes to strengthen her grip on Egypt instead of evacuating the country as France demands, and this war will give her the opportunity. Further, it is evident that the terms of the Triple Alliance are still in force, for England has not only become friendly again with Germany, but this movement on Dongola is unquestionably sympathetic with Italian interests, and was probably made necessary by Italian defeats. That there are ulterior purposes which are kept in the background, of a reconquest of the Soudan by the aid of Italy, and of a partition of the Mahdi's domains between England and Italy to the exclusion of France, may easily be guessed. At present Menelek is too formidable, with his 100,000 troops and his genuine wish for honorable peace, to come within the scope of this aggressive plan. The Abyssinian highlands will probably be exempt from attack if Italy can make terms consistent with her ideas of honor; but the Khalifa Abdullahi will find himself beset from the east and from the north.

THE STOUTEST MAN OF ALL.

Rev. C. L. Goodell.

You would not call him mighty —
That old man in the sun —
His head bowed on his bosom,
His life-work nearly done.

But when he swung the sickle
In wheat-fields rank and tall,
His neighbors used to call him,
"The stoutest man of all."

His fall was always loudest
Upon the threshing-floor;
And in the meadow, mowing,
None dared to go before.

He tossed us on his shoulders,
And seemed so strong and tall,
We children always thought him
"The stoutest man of all."

And when the years brought sorrow,
And pain, and earthly loss,
He bent without complaining
To lift his heavy cross.

His faith in God was steadfast;
Like Job he did not fall;
But bravely bore his burdens —
The stoutest man of all.

Though now his sun is setting,
His heart is full of cheer;
He cries, "The morning cometh!
The home land draweth near!"

His arm is round about him,
Who will not let him fall —
The Helper of the helpless,
The Stoutest Man of all!

Boston, Mass.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

VI.

Prof. W. T. Davison, D. D.

CONSIDERABLE sensation has been caused in certain circles during the past few weeks by the publication of the

Life of Cardinal Manning.

The author, Mr. E. S. Purcell, "member of the Roman Academy of Letters," writes as an orthodox and devoted Roman Catholic, but his candor is so complete, his criticism so free, and his publication of private documents so unreserved, that the friends of the Cardinal are all up in arms. Cardinal Vaughan, Manning's *adjuvator* and successor, has pronounced the publication of this Life to be "almost a crime." The executors of the late Cardinal have done their best to repudiate Mr. Purcell and all his ways and works. But they cannot deny the genuineness and the value of the material used in the preparation of the biography, a large portion of which they themselves handed over to the author, as the person authorized by Cardinal Manning to undertake the work. A private diary, in particular, appears to have been almost prepared by the Cardinal himself for use and publication, as a kind of vindication of the course taken by him on certain important occasions. In this he refers to other documents which Mr. Purcell was to use. A number of letters between Manning and Monsignor Talbot, his "agent" — if the word may be respectfully used — at the Vatican, have been freely drawn upon for the purposes of the Life, as well as other material of first-hand and first-rate importance.

The result is seriously unfavorable to Cardinal Manning's reputation and memory. This is partly due to the unquestionable facts of the case and partly to Mr. Purcell's presentation of them. He has played the part of candid friend to such effect that he hardly does justice to Manning at certain critical points in his career. Newman's *Apologia pro vita sua* did much to establish that eminent convert to Rome in the position of respect and affection in which he was generally held to his death. This *Apologia* has dimmed — some would say, tarnished — the good fame of one who in his later days earned considerable popularity by the energy with which he threw himself into philanthropic enterprises and projects for social improvement. An "official" life is promised to remedy the injustice which Mr. Purcell is held to have done to the memory of a great man, but it is needless to say that it will be difficult to remove the impression created by the present biography, unless it can be shown that any part of the author's material is untrustworthy, or that it has been unfairly used.

The main features of an unfavorable kind in Cardinal Manning's character, as portrayed by Mr. Purcell, are a measure of astuteness passing into insincerity or duplicity, ambition, reserve towards his most in-

imate friends, an aptitude in ecclesiastical manoeuvring not always of the highest and purest kind, and kindred qualities. They are obviously the faults into which an exceptionally able ecclesiastic might be likely to fall under circumstances of strong temptation. Manning's history laid him more open to such temptations than most men. Both as Anglican and Romanist he had opportunities of rising in the church, of influencing its policy and directing its course; while the fact that he felt conscientiously compelled to abandon the Church of England for the Church of Rome, and for some years was wavering in his allegiance between the two, made it difficult for him to be perfectly open and straightforward. His position at the Vatican Council, again, was full of possibilities, and full of temptations to an astute ecclesiastical politician. It would not be fair, therefore, to judge too harshly the career of such a man, when an indiscreet biographer has unfolded the inner aspects of his mind and life to the public gaze. "That which was spoken in the ear in closets shall be proclaimed upon the housetops," said the Master in the spirit of prophecy. But the proclamation of the Divine judgment is not yet; and meanwhile it seems right for readers to do as they would be done by, and remember how differently words sound when spoken in haste or written in the unreserved intimacy of friendship on the one hand, and when printed or read after the lapse of years, on the other.

Still, when all allowances are made, this biography does unquestionably portray Cardinal Manning in the main as he was, and his life appears to be "significant of much," as Carlyle was fond of saying. The fact that for the last five years of his ministry in the Anglican Church Archdeacon Manning was outwardly active in ecclesiastical affairs, giving no sign even to an intimate friend like Mr. Gladstone of any hesitation or doubt, while throughout that time he was writing to Robert Wilberforce, his brother-in-law, "Under the Seal" (i. e., the inviolable seal of confessional secrecy), that his faith in Anglicanism had virtually departed, is suggestive. Any man may find himself conscientiously bound to leave one church for another, and the period of transition must be full of difficulties. But the inner history of Manning's life during those memorable years (1846-1851), now revealed in his own diary and private letters, seems to shed light upon what has been going on more or less in the Church of England ever since, and is more or less going on today. The publication of the third volume of Dr. Pusey's life a year or two ago abundantly confirms this, and if those who have the matter in charge ever summon up courage enough to print the fourth volume, now overdue, further confirmation will unquestionably be forthcoming. Incidents like that of Father Dolling in relation to the Bishop of Winchester, in which an Anglican clergyman claims the right to celebrate masses for the dead at two or three altars in his church, do not stand alone. It is morally certain that a considerable proportion of the clergy of the Church of England today hold the chief errors of the Church of Rome which it was the object of the Protestant Reformation to condemn, save and except the supremacy of the Pope. This is what "Anglo-Catholicism" means. It is still rapidly spreading in certain circles in this country, and it is poor consolation to true Protestants within or without the Church of England to be told that these men are resisting Rome with all their might, because they desire to hold their doctrinal position and their benefices and influence in the Established Church at the same time. The pages of Manning's Life which describe his attitude towards the close of his Anglican career unquestionably shed light upon the position of many clergymen and churchwomen — not so many churchmen — today. Though these letters and diaries are fifty years old, they exhibit, as in a mirror, the process of toying and dallying with "Catholic" teaching, devotions, practices and associations, which is doing untold harm in our very midst.

The second volume of the Life is occupied with

Manning's Career in the Church of Rome.

It is not often that outsiders are privileged with even a passing glimpse of the real working of that marvelous ecclesiastical organization. *Semper eadem* is the motto of the Church of Rome, and she has generally known how to present the same unmodified front to the world, whatever differences of opinion have agitated those whose business it was to direct her counsels. The publication of this Life will offend many because of its revelations in this direction. Some of the relations here described were,

it is true, almost "open secrets." That Manning, received as a simple layman into communion with Rome in 1851, succeeded in gaining the ear of the Pope, and of ousting from his post Bishop Errington, who was the coadjutor and declared successor of Cardinal Wiseman, Archbishop of Westminster, was a known fact. But the Life shows the steps by which this was brought about. Manning acted conscientiously enough, no doubt, in opposing what he thought the dangerously low "Gallican" tone of English Catholicism, and in introducing a dash of fiery Ultramontanism into the cool and easy-going religion which he found prevailing in some quarters. But the story of the "somewhat unscrupulous methods," as Mr. Purcell calls them, adopted by Manning to displace a worthy bishop and create a vacancy which was afterwards filled by himself, is not pleasant reading.

Again, it was well known that the relations between Newman and Manning were never cordial and sometimes were greatly strained. But till the publication of this candid biography the facts were not really known. Now that they are disclosed from Manning's own point of view, they can hardly be held altogether creditable to him. He did his best to keep Newman in the background, opposing most strenuously a project to establish a Catholic college at Oxford, of which Newman would have been the head. And much later on, when Pío Nono had passed away and Leo XIII., a much more liberal-minded pontiff, was prepared to offer Newman a cardinal's hat, Manning made a mistake which was, to say the least, unfortunate. Interpreting a phrase in a letter of Newman's to imply that he would decline such an honor, Manning communicated to the press the statement that the honor was declined, before even the letter to the Pope had been delivered. Doubtless it was a mistake, though an awkward one; but one would have imagined that under the circumstances the head of the Catholic Church in England would have made himself a hundredfold sure of his ground before he stepped in at the last moment to prevent the bestowal of honor upon a co-religionist whom for years he had been trying to keep in the cold shade of neglect. When Newman was challenged on the subject of his not acting cordially with Cardinal Manning, he gave it as his reason that he found the eminent Archbishop "difficult to understand," and said that he "did not know whether he was on his head or on his heels in dealing with him." Others besides Father Newman shared the feeling, and it was not removed when Manning, in pronouncing a funeral oration upon the occasion of Cardinal Newman's death, spoke of him as his "friend and brother of more than sixty years." In a sense, doubtless, that was true, and death well covers many differences and disagreements. But the whole description of the personal relations of these eminent converts from Anglicanism to Romanism raises thoughts in the mind of the candid reader which he would rather leave unexpressed.

The head and front of Mr. Purcell's offending with many will doubtless be the publication of the correspondence between Monsignor Talbot, who had the Pope's ear in Rome, and Cardinal Manning, who was carrying out an Ultramontane policy in England. Let it be said at once that some parts of this correspondence ought never to have been published, and should now be disregarded by any fair-minded critic. A man is not to be held an offender for a word, nor should his public career be judged of by his most familiar and private utterances, never intended for any but the ear or eye of one person. The facts, however, remain. And, if any one is enamored of the idea of one Church of Christ, the same in outward organization all over the globe, under the direct control of one central authority in Rome or elsewhere, let him read some portions of this correspondence and see how the system works in practice. It was Manning's great aim to change the type of Roman Catholicism in this country from the comparatively liberal and national type which had prevailed to the highly centralized Ultramontanism which made extreme devotion to the Pope the chief test of religious character. It was in this capacity that he distinguished himself at the Vatican Council, and he pursued this policy throughout with a considerable measure of success.

It is a fine theory. One Holy Father, infallible in all his *ex cathedra* utterances, supreme monarch over all the hundreds of millions of Catholics the wide world over — one great body, directed by one brain, its life sustained by the beating of one heart, with all its appurtenances of veins and arteries for the distribution of the life-blood —

it is a lofty and imposing theory. But in practice? That is another matter. The publications of *Janus of Pomponio Leto* and others in 1870 gave the world some idea of what was being done at the Vatican Council by way of preparing for the Decree of Papal Infallibility which Manning and others were so anxious to have declared. But the documents which are given in the second volume of this Life lift a veil which has never been quite so fully lifted before. The workings of the Roman Curia, the methods of the council known throughout this correspondence as "Propaganda," the way in which the Pope influences and is influenced, these and other features of Roman Catholicism are shown in their true inwardness. There is nothing strange in the fact that a huge machine requires many wheels with many cogs and cranks, and that much management is required to make them work well and smoothly together. All ecclesiastical machinery is more or less imperfect, and churchmen are but men at their best. But the Church of Rome has been accustomed to taunt Protestants with the multiplicity of their sects and to vaunt her own unassailable and unimpeachable unity. These pages show us somewhat of the price which has to be paid for that unity. Most who love truth and liberty and fairness must hold the ecclesiastical uniformity — mis-called unity — which is thus purchased, to be exceedingly dear at the price. And in days when so much is being said about securing at all costs external uniformity of organization in the Christian Church, so as to present an "unbroken front" to the world, it is well to consider the possible drawbacks attending such organic union. A few of these inevitable drawbacks will be found described by an unwilling and therefore the more trustworthy witness, in the second volume of this biography — one of the most instructive and admonitory that has been published for many a long day.

Handsworth College, Birmingham, Eng.

President Cleveland on Missions.

[The following, prepared for our editorial pages last week, but crowded out for lack of space, is inserted in this issue because of its important bearing upon the cause of missions.]

THE President of the United States attending a missionary meeting, as did Grover Cleveland in New York last week, acting as presiding officer and making a forceful and practical address upon the subject, was a notable event and served to put the cause in an impressive way before the public. It was at a gathering of the Home Missionary Society of the Presbyterian Church, which is embarrassed by an indebtedness of \$200,000. Dr. John Hall introduced President Cleveland, who spoke with evident sincerity, in part, as follows: —

"No one charged with the duties and responsibilities which necessarily weigh upon your Chief Executive can fail to appreciate the importance of religious teaching and Christian endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited. In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling houses and dramshops are frequently among the first establishments in a new community. It must also be confessed that removal from old homes and associations to a new and more primitive home has a tendency among honest and respectable settlers to smother scruples, and to breed toleration of evil and indifference to Christianizing and elevating agencies. These conditions, if unchecked and uncorrected fix upon the new community, by their growth and expansion, a character and disposition which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories and undesirable States. These are serious considerations in a country where the people, good or bad, are its rulers, because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic, if we could not hope that churches and religious teaching would from the first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities."

"These churches and this religious teaching were never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly, and where newcomers who are to be the citizens of new States are so rapidly gathering together. For these instrumentalities at the outposts of our population, so vitally important in the view of Christian men, as well as patriotic citizens, we must depend to a very great extent on home missionary exertion. How can we excuse ourselves if we permit this exertion to languish for the lack of proper support?"

"If we turn from the objects of home missionary labor to the situation of those actually toiling in distant fields for God and humanity and a purer, better citizenship, our sympathy with their work must be further quickened and our sense of duty to them and their cause actively stimulated. These are the men and women who have left home and the association of friends under the direction of organized mission boards to teach Christianity in sparsely settled sections, and to organize churches where none exist, enduring discomfort, hardship, poverty, and danger for the sake of a cause to which in a very comfortable and inexpensive way we profess to be attached. These are our soldiers at the front, fighting our battles; and we who stay at home cannot escape the duty of providing for them and reinforcing them in every way if we are to continue them in our service."

THE MAKERS OF NEW ENGLAND METHODISM.

V.

Rev. Frederick Upham, D. D.

Prof. S. F. Upham, D. D.

THE subject of this paper belonged to the second generation of New England Methodist preachers. When he came upon the stage of active life, those noble men who had planted Methodism in the hard and sterile soil of the Eastern States were just passing off—the apostolic Asbury, the heroic Lee, and others who, sowing in tears, but for Christ in despair had closed their eyes on frozen fields of buried grain which seemed to mock their hope of a resurrection. But the springtime was at hand, and the harvesters of God were already preparing to go forth to a great ingathering of souls. The gracious work begun at Lynn and Methodist Alley, at Bristol and Newport, and at a few other points, was destined to grow until Methodist doctrines should become substantially the theology of New England churches. Those great men unknown to fame were the first in a long series of devoted ministers who have created in New England a theological revolution. Their common-sense interpretation of Scripture, their hearty, joyous, religious experience, their insistence upon holiness of life as the evidence of justifying faith, have at last been accepted as the very substance of true Christianity.

Remarkable men were the

Early Methodist Preachers of New England.

Called from the humble walks of life, and, with rare exceptions, of moderate education, they nevertheless made "full proof of their ministry." They were men of profound conviction, fervent spirit, and deep piety, some of them eloquent and impressive preachers who would do credit to any pulpit in any age. In this "goodly fellowship" stood my father, of whom I may be permitted to write, I trust, without the imputation of undue partiality.

Rev. Frederick Upham, D. D., was born in North Malden, Mass. (now Melrose), Oct. 4, 1799. He came of good New England stock, being a descendant in the seventh generation of John Upham, a sturdy Puritan, who came from England in 1635 and settled in Weymouth, but removed to Malden in 1648 and became a very prominent man in the colony in civil and ecclesiastical affairs. Ralph Waldo Emerson, whose grandmother was Hannah Upham, said, in speaking of her: "She belonged to a good old New England family prolific of selectmen, moderators of town meetings, members of the General Court, officers of the militia, and deacons of the church."

My father's parents were plain people, honest and industrious. They were regular attendants upon the ministry of the established church, and when their eldest son was four weeks old he was baptized in the parish church by the clergyman, Rev. Aaron Greene. When my father was about fifteen years of age, the Methodist preachers came into his neighborhood and proclaimed the strange doctrine of salvation from sin. My grandfather, who had been a nominal member of the Congregational Church, was converted, and, becoming acquainted with Methodist doctrines, identified himself with a small company that formed the first class in the part of the town where he resided. He was licensed to exhort and was very useful in promoting the revival. His house became the headquarters for Methodism and a welcome retreat for the weary itinerants.

Soon after the father's conversion the son came into the same joyous experience. Rev. Ephraim Wiley, then in the first years of his ministry, led him to Christ. His conversion was clear, positive and satisfactory. It was a deliverance from the bondage of sin, a translation from darkness to light, a fact the reality of which he never doubted. Immediately uniting with the church, he began to exhort in the neighborhood meetings. The "Old Rock School-house" on the hillside in East Saugus witnessed his first efforts in public speaking, as it did those of Rev. E. T. Taylor. Working at his trade as a shoemaker—an occupation which Coleridge said "had been followed by a greater number of eminent men than any other trade"—and making good use of such educational advantages as the public schools of Massachusetts afforded during a portion of the year, he continued faithful in his religious duties, feeling more and more that God had a work for him to do in the ministry of His church. He scarcely dared to speak of his impressions even to his most intimate

friends, but he dared not stifle the voice of God in his soul. He was willing and anxious to preach the Gospel if God by His providence should open the way. He waited for the responsive call of the church, authorizing him to minister at her altars. He did not wait long, for on the 23d of March, 1820, he received a license to exhort signed by Rev. Isaac Jennison. He did not apply for this authorization; it came unasked. This was the beginning of his long



Rev. Frederick Upham, D. D.

ministerial career, in which he never faltered and from which he never turned. Just seventy-one years to a day from the date of that first license "devout men bore him to his burial."

He was admitted on trial in the old New England Conference in 1821, and appointed junior preacher to the Scituate Circuit, which extended from Dorchester to Plymouth and included all the towns on the South Shore. The work was hard and the pay for the year's service was \$36. But this was by no means all; he had souls for his hire. Revivals deep, pervasive and extensive gladdened the hearts of the laborers. He preached on the average six times a week; in private houses, in barns, at one point in a cider-mill, the youthful evangelist proclaimed the saving truths of the Gospel.

His love to God was vehement, his desire to do good all-prevailing; his study was the highway, his easy-chair the saddle. He was not unmindful that the vows of God were upon him, that he was pledged to mental as well as moral improvement. Books were scarce and his means to purchase them very scanty, yet true to his purpose he gave himself to reading. His saddle-bags were filled with books, which he studied in season and out of season. As I write this paragraph there are looking down upon me from the shelves of my library several books which he purchased during this first year of his ministry. There is a small brown-covered book which bears internal evidence of having been used, entitled, "The Reformer Reformed; or, The Errors of Hopkinstianism Detected and Refuted," by that valiant old warrior, Dr. Nathan Bangs. This book—so my father has often told me—was a sort of armory whence weapons were drawn to be used in the perpetual fight against Calvinism, which was everywhere dominant in New England. It was combative and not infrequently insolent; it was fatalism pure and simple. "The early Methodist preachers," said the late Prof. Austin Phelps, "denounced the dogmas of Calvinism with vehemence and scorn; they defied it as an invention of the devil; they denied the limitations of the atoning sacrifice by divine decree, and hewed the way clear to the liberty of proclaiming a free salvation. It gave a ring of gladness to their ministrations, the 'mountains skipped like rams, and the little hills like lambs,' at the sound of their voices." We who live in these peaceful days have but

Little Conception of the Bitter Persecutions

to which the early Methodists of New England were constantly subjected. They were talked against, preached against, denounced and shunned. Their preachers were looked upon as intruders, wolves in sheep's clothing, and their Arminian theology as a damnable heresy. In vain did the preachers protest that they held to the evangelical system, to the doctrine of the Trinity, the necessity of regeneration by the Holy Spirit, and the eternity of rewards and punishments. They did not preach "unconditional election," and that was enough

to brand them as heretics and subject them to all sorts of annoyances and insults.

The following incident in my father's early circuit life may serve as an illustration. He was on his way to a new circuit, when the axle-tree of his carriage broke. He saw that he must have assistance, so leaving his horse by the side of the road, he walked back a half-mile to a carpenter's shop. He soon found the proprietor, to whom he told his trouble and pleasantly asked for his help, offering at the same time to pay for his labor. The man flamed with wrath, and in a loud and angry tone of voice said: "You are a Methodist preacher; it is my principle to do by every one as I would be done by, except by rascals of your cloth, and I swear I will have nothing to do with them." He then seized a club, and, approaching the young preacher, threatened his life. Just then two other men appeared on the scene who counseled moderation. My father said to them: "Did you not hear this man threaten my life?" Their affirmative reply had a remarkable effect upon the redoubtable "defender of the faith," who now expressed a perfect willingness to do anything by way of assistance. The broken axle-tree was soon repaired, and the zealous circuit-rider, having faithfully exhorted his assailant to flee from the wrath to come, went on his way rejoicing.

The opposition which the Methodists encountered was not all of this brutal sort, but none the less positive and contemptible. On the Sandwich Circuit, to which my father was sent in 1822, there was a "Union Meeting-house" in which the Methodists had a legal right to worship at regular and stated times, but in some way the "standing order" contrived to "hold the fort." One Sunday, on arriving at the church in ample time, it being the "Methodists' day," the circuit preacher found to his astonishment that the parish minister had taken possession of the pulpit. No expostulation was availing, and the persecuted little flock was compelled to go to a private house for their worship. At this remove of time such controversies seem petty and contemptible, and so they were; but we must remember that it was a struggle for life. The Church and State in Massachusetts were separated by the provisions of the revised constitution which went into effect in 1820, but the habits of the people were so fixed that many years elapsed before this change in the organic law began to produce results. Methodists were dissenters, were made to feel that reproach, and were subjected to many little annoyances and indignities which were borne in most cases with Christian meekness. Sometimes the opposition took on an amusing form. On this same circuit the young preacher was remembered in prayer by an old deacon in these petitions: "Lord, drive him out of town or convert him by irresistible grace if consistent with the divine decree!"

Soon after his ordination he performed a marriage ceremony, and the next day was threatened with prosecution by a strutting justice of the peace, who demanded to know by what authority he dared to marry a couple. When the credentials were produced, he quietly remarked that in the event of her husband's death he did not think "the widow could hold her thirds."

But, despite opposition, the young minister went forward seeking the lost sheep of the flock. The vigor of his youth, the strength of his middle life, and the ripened wisdom of his declining years he consecrated to the service of his Master. He was pre-eminently a man of one work. There never lived a minister more observant of his obligation to give himself "wholly to these things." He was solicited to allow his name to be used as a candidate for Congress. He courteously and promptly said to the committee who waited upon him: "Gentlemen, I am a minister of the Gospel, engaged in a great work, and cannot come down." This reply was made, too, with the knowledge that his nomination would probably result in his election.

For sixty-two consecutive years he sus-

tained an effective relation to the Conference, never falling through all that time to answer to his name when the roll-call was made on the first day of the session. He served the church for eleven years in the responsible office of presiding elder. His districts were large, the journeys made by private conveyance were long, and the labor great and fatiguing. During those years the "Millerite" fanaticism spread over New England. It required much thought and most painstaking effort to prevent the destruction of Methodism in some parts of his district. But with consummate skill and rare prudence he so managed "the spiritual and temporal business of the church" that no serious defection took place. He was four times a member of the General Conference—in 1832, 1840, 1844, and 1872.

My father possessed a mind naturally strong, and though without the culture which comes through early training, was yet well furnished for the work of the ministry. His sermons were thoroughly studied and largely written out. They were original in conception and modes of expression and constructed by the homiletical methods in use fifty years ago. They always contained good thought upon which he built an appeal to the heart and conscience; and sometimes they were marked by a felicity of diction and singular aptness of Scripture allusion and quotation. Without any display of what is called oratory, his preaching, by its directness, fervor, and quiet underflow of humor enchaind attention and left lasting impressions. Under one of his sermons, preached to a few people in a school-house in the woods of Plymouth, a young man was awakened who subsequently became a distinguished Congregational clergyman. He was a great student of human nature. His judgment of men was discriminating and usually correct. He was an optimist, believed the world was growing better, and never thought "the former days were better than these." He took young ministers into confidential relations, spoke to them with fatherly affection, and rejoiced in the enlarged educational advantages possessed by the ministry of today.

The Last Years of His Life

were spent in the beautiful village of Fairhaven, Mass. There, beloved by a wide circle of friends, he quietly descended the lengthened vale of years. He realized the picture of a happy old age. Except slight failures of memory, there was no perceptible diminution of his mental powers till the day of his death. His deep and lively interest in all that was going on in society continued unabated. His sympathies and affections retained a youthful glow. The young enjoyed his company and loved him like a father. When the anniversary of his birth came around, he was accustomed to call his neighbors and friends to his house, and preach to them on the occasion. This service he performed for the last time on his ninetieth birthday! His sermon was strong, sententious and direct, and delivered with the energy which characterized the preaching of his middle life. He never once lost his connection of thought nor recalled a word. His mind kindled and his youthful vigor seemed to return as he went on. As long as his health permitted he continued to "hold meetings" in country school-houses and little chapels. He considered it the greatest possible honor to be an ambassador of Jesus Christ, and rejoiced with exceeding joy in the fact that his only son and two grandsons were ministers of the Gospel.

He outlived all his early associates in the ministry; not a man remained who was a member of the New England Conference when he joined. He calmly waited for the word of the Master that should transfer him to the company of the redeemed. His faith was triumphant, his hope was full; death had no terrors. There was no lingering illness—only a few days of gentle decline; and on the morning of March 20, 1891, he entered into rest.

Thus lived, labored and died my honored and beloved father. He was the guide and inspiration of my youth and the companion of my riper years. He has left a name untarnished, and an impression upon New England Methodism which no lapse of time can ever efface.

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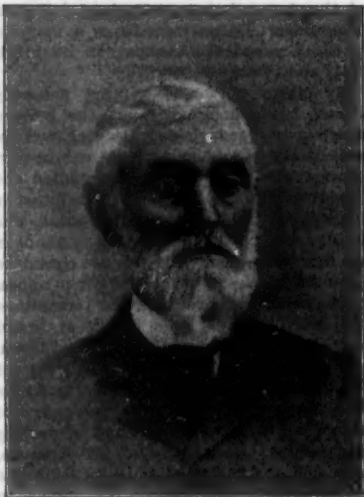
has no equal. It's pure and sure.

AN OCTOGENARIAN OF THE NEW HAMPSHIRE CONFERENCE.

Rev. J. E. Robbins.

It is a delight to write appreciative words of a man thoroughly deserving; to say, in part, what we feel while he is living; not to be fulsome, but just, kind and loving.

It is pleasant to present a bouquet of merited sentiment, the flowers of a noble Christian life not yet finished, as a birthday gift to a brother beloved who is very much alive to this world of progress, and is at every point in touch with his age. Such a man is Rev. James Thurston, of the New Hampshire Conference, and for twenty-



Rev. James Thurston.

seven years a resident of Dover, on his 80th birthday, March 12, 1896.

Mr. Thurston has a host of friends in Maine, New Hampshire, throughout New England and beyond, who send greetings most tender on this anniversary. Greetings especially hearty come from all the pastors of St. John's Church, to whom he has ever been an elder brother and co-laborer in the work of the Lord. His own Conference loves him and looks to him for counsel, and he is a tower of strength in the home church and in his adopted city. He has cheer and good-will for all, scattering sunshine wherever he goes.

An outline of this living life will be of interest to a host of friends and an inspiration to the world: Rev. James Thurston, whose 80th birthday has just passed, was born in Buxton, York Co., Me., March 12, 1816, about twenty-five miles from his present home. When two years old his parents moved to Danville, now the city of Auburn. He was converted at the age of sixteen, and entered Maine Wesleyan Seminary at seventeen, where he remained between two and three years. Teaching for some time, he was licensed to preach in 1837, and joined the Maine Conference in 1838, where he labored as an itinerant for ten years. In 1848 he was transferred to the New Hampshire Conference, where he at once took a leading position and holds it to this day. Though for twenty-five years he has not been able to preach much of the time, he has always met the brethren at the Annual Conferences and Preachers' Meetings, and taken a lively interest and active part in all the questions of the day, and so in no sense has been forgotten, but has ever been one of the brethren.

Mr. Thurston has been an honored member of the General Conference; was at one time a member of the State Legislature; served the State twice as chaplain, and helped revise the State constitution. He also served his Conference two terms as presiding elder. Dover has been his permanent home for many years, while he has

responded to calls outside as his strength permitted. His place is seldom vacant in the church and Sabbath-school. As a member of the Epworth League, he occasionally leads the devotional meetings.

Long may our esteemed brother continue with us, and may many future milestones in the path of the years be passed before the heavenly translation!

St. John's Church, Dover, N. H.

AT FOURSORE.

N. A. M. Roe.

The chords of childhood friendships
Lost in the years gone by,
Come like the sweetest music
As twilight shadows fly.
I feel the trembling kisses
Of loved ones silent long,
I hear again the voices,
Though 'tis an angel's song.

Loved hands the veil are lifting;
A vision in the sky,
The radiance of the sunset,
Seems heaven drawing nigh.
Why should I turn me earthward
To look on clouds and gloom,
When just beyond the portal
No night, no fear, no tomb?

No heart-break in the music,
No sobbing wail of woe,
But only glad some anthems
Of angels shall I know.
Dear God, Thy will is truest;
But soon, ah! soon, I pray,
Thou wilt roll back the curtain
That hides the coming day.

ARE THESE THINGS SO?

Rev. C. J. Fowler.

President National Holiness Association.

I HAVE noted, with deep interest and concern, the withdrawal of "holiness people" from our church here in New England, and the establishing of churches of another denomination, on the ground that Methodism grants them no liberty relative to Christian holiness.

I had considered this grave charge against our church as individual and unofficial till my attention was called to an official article in the denominational sheet of that body, which has established itself in New England for the larger liberty of disciples. This editorial distinctly and decidedly contends that Methodism, as such, has reached the last ditch, and has formally surrendered to Calvinism her vital point of instantaneous sanctification; that American Methodism has surrendered the whole controversy, hauled down its flag and run up a Calvinistic banner; that this surrender is by "the powers that be," for the episcopacy, General Conference, and leading denominational organs authorize it. It declares that Methodism has become the most slavishly and degradingly worldly church in Christendom—that the old doctrine must go; there is no hope for it.

This being true, those who still love Wesley and holiness, who are unfortunate enough to be in the Methodist Church, are advised that this denomination, which has consented to adopt New England for its scene of operations, is free and liberal relative to Christian holiness, and all are invited to come within its fold. Indeed, all are earnestly warned of peril if they do not. It insists that God will have and is calling out a people; that some few, who feel they can trust God only in the Methodist Church, may be excused for remaining in because of age and nearing death's brink, but the vigorous young men should be warned that they are building cob-houses to be toppled over in short order. If the young men do not get out and into a safe fold soon, they may lose their chance of staying in to any purpose, and of getting out to any purpose either. It suggests that the true people—the humble, devoted and serious host who will carry the flag that means death to sin—are in this new New England church; and every man with his eyes open will see the workings of Providence and fall into line.

Certainly I have no disposition to institute any comparisons between this new church among us and the old one, to which so many of us, who think we love the doctrine and experience of holiness, belong. That church is both venerable and venerated, and I would not be thought to suggest otherwise, nor to question its utmost right to possess our New England territory, so far as that is concerned; but I do ask, and seriously, is there demand for its presence here, or that of any other church, new or old, for the reason alleged? I have interest in this question. I am a Methodist and a Methodist preacher, and an avowed advocate of Wesleyan holiness. Is there such surrender? Have the Bishops led the way? Has our General Conference enacted, as charged? Do our ministers and people, generally, discount and forbid holiness teaching and confession?

I am not unmindful that individuals retire and deny this doctrine, experience and testimony—that many may do so; but is this Methodism, and is this authoritative and determinative? Must the denomination, as such, be held responsible for what is sectional and individual? Because of neglect, or of denial, or even persecution, in some quarters, must one refuse longer to belong to the general body and seek relationships wholly congenial and free from all annoyances, if such place were possible? Is that the

test of true holiness? Have any "resisted unto blood, striving against sin?" If any retire from among us because of the disturbance of disbelief, may it not be to form the habit of running? For where may one go in our probationary estate not to find the occasion?

Thomas Paine sent his manuscript, "The Age of Reason," to Benjamin Franklin for criticism. The astute old philosopher returned it with these words: "Burn your piece before anybody else sees it. If the world is as bad with religion, what would it be without it?" If you who are exhorted to withdraw from our Methodism have the genuine article, and you alone, let me earnestly entreat you not to go. If Methodism is so bad with you, what would it be without you? Stay! Contend for the faith once for all delivered to the saints!

Haverhill, Mass.

BREAKING GROUND FOR THE AMERICAN UNIVERSITY.

Warren P. Adams.

I WAS glad to be present and to throw up some of the soil for a foundation, since I was unable to extend financial help, and to do so much towards starting the Methodist University. Bishop Hurst's remarks were so instructive and so pleasing in their character as to put everybody in good humor. He stated that he had had no intimation whatever of the bequest of Hon. Hart A. Massey, of Toronto, until he saw the announcement that he had left the University \$50,000. Mr. Gurney, a friend of Mr. Massey, made an effective address, and the remarks of Postmaster General Wilson, Dr. Whitman, and last, but by no means least, Dr. Beiler, were in the highest degree appropriate, eloquent and refined. I noticed among those present ex-Gov. Claflin, who also threw up a spadeful of earth, Mrs. C. W. Pierce and Miss Lizzie Pierce.

All who had never visited the grounds were impressed with the superb outlook. Bishop Hurst threw out the first spadeful of earth, and was followed by Mrs. Hurst and a number of notable guests present. The Bishop remarked that when Massachusetts Avenue was extended—which has already been authorized by Congress and money appropriated—the grounds would be reached by a line forming the base of a triangle the two sides of which it was now necessary to traverse. He further added that applications for admission were constantly being made. The new Episcopal cathedral will be built not far away. Many distinguished clergymen of various denominations were present, including Rev. Dr. Hugh Johnston, of the Metropolitan Church.

Much gratification was expressed by the clergymen of other denominations that a positive, aggressive denomination like the Methodist was to stand sponsor for the University.

Washington, D. C., March 9.

LOS ANGELES METHODISM.

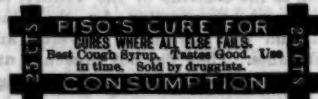
B.

METHODISM in Los Angeles, Cal., has been of remarkable growth. The first Methodist preacher, Rev. Dr. A. M. Hough, with his estimable wife, who was sister of the late Jay Gould, came across the continent in a carriage drawn by a pair of mules. They arrived Oct. 22, 1868. The population then was only 4,000 and a small Congregational church the only evangelical church in the place. Dr. Hough immediately formed a Methodist church of fifteen members, and the next year a small brick chapel was dedicated. A larger building, which is still in use, was erected in 1876.

Prosperity has attended the church from the beginning; and now, after only about twenty-seven years have elapsed, the congregation numbers about 2,000, the membership is more than 1,900, and the Sabbath-school has an enrollment of over 900. The new pastor, Rev. John A. B. Wilson, D. D., began labors on Nov. 17 last, and is already greatly beloved. The house is crowded, and on a recent Sabbath more than five hundred were unable to gain admission. Arrangements are progressing for a new and much larger building.

Dr. and Mrs. Hough are still here. Their recent donation of \$12,000 to the Southern California Conference for the aid of superannuated preachers, sufficiently indicates their continued interest in church affairs, though other benefactions might be mentioned.

There are now thirteen Methodist churches in the city, and about forty Methodist preachers. Among the latter are presiding elders, ex-presiding elders, college presidents, and professors. The deliberations of these noble, devoted men in the Monday meetings are conducted with great ability. Some of the questions which usually claim the attention of the church previous to each session of the General Conference have been carefully considered. It is generally agreed that no change is demanded in the presiding eldership unless it be to make the office elective, limit it to four years, and make the presiding elder ineligible to membership in the General Conference while holding the office. It seems to be understood that the office is much less effective since the quarterly meetings have become strictly business meetings instead of the live, spiritual, evangelistic occasions which formerly characterized the visits of the presiding elder. Some are of opinion that the time limit should be changed back to three years, and the Bishop authorized to extend the time, indefinitely, whenever occasion requires. It is believed no new Bishops are required. The idea of retiring Bishops on their arrival at a given age is regarded as a most preposterous proposition. Who will deny that such names as Bowman and Foster at seventy are a greater glory to Methodism than some others at forty? It is possible to conceive of instances when it might be of immense advantage to the church if Bishops were elected for only four years.



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The Conference.

N. E. Southern Conference.

New Bedford District.

Fall River, St. Paul's.—Mayor Greene, of this church, was before the committee on Cities in Boston, March 10, and presented certain amendments to the proposed new charter for this city.

Somerset.—The Somerset stove foundry, which was recently nearly destroyed by a fire, is to be rebuilt. Mr. J. D. Flint, of Fall River, is a stockholder.

New Bedford.—The old ferry-boat between this city and Fairhaven made the last trip Sept. 30, 1873. Since that date efforts have been made to have such communication restored. The railroad company, which was responsible for its discontinuance, opposed successfully every such effort until the Supreme Court decided against it, and then, accepting defeat gracefully, it proceeded to carry out the decree of the court in the spirit as well as the letter. This city has just had a great celebration over the advent of the new ferry-boat.

Wareham.—It is desired that Rev. C. H. Walter may be returned to this field for the fourth year. His ministrations have been very successful.

Sagamore.—Rev. and Mrs. E. E. Phillips rejoice in the birth of a daughter, Feb. 15. The little one has been named Lois.

Bourne.—Expressions of regret are heard on every hand at Rev. N. C. Alger's contemplated removal from this field. The Sandwich Independent so reports.

North Truro.—At the annual parish meeting of this union church the committee were instructed to request Rev. C. A. Purdy to remain the fourth year. One person was received by letter, March 8. During the three years past the additions to church membership compare favorably with any like period for the last twenty years. The community, however, is small and steadily decreasing. This kind-hearted people take good care of their pastor. Feb. 27, the neighborhood convention was held here. The topics discussed were: "The Value of the Weekly Prayer-meeting to the Church;" "Christ's Teaching on the Sabbath Question;" "Romanism—Our Attitude Towards It, as Christians;" (2) as Citizens." Rev. G. A. Grant, of Centenary Church, Provincetown, presented a paper on the last topic, which was a clear, common-sense, and conservative production. Owing to the steady increase of Portuguese Roman Catholics in this section, the practical question in the near future will be theirs, not ours, to discuss.

New Bedford, County St.—The Ladies' Social Circle sent an appeal to sister circles in the district for money to help refurbish the presiding elder's parsonage. Their appeal resulted in the receipt of \$45. If other circles still desire to contribute, their money can be expended to good advantage. This movement, of course, is independent of that undertaken by the Ministerial Association of the district. The latter has also had considerable, but not complete, success. It would appear that some churches or pastors have forgotten their duty. Will it be possible for the presiding elder to say at Conference, "Nothing against him," without great mental reservation? All of this just claim not paid by the churches must come out of his pocket; and yet he keeps on smiling and saying nothing.

Sandwich.—At the annual town meeting this town voted for license by two majority.

Plymouth.—A series of no-license meetings has stirred up the question of law enforcement, and some successful raids have been made. The Plymouth Cordage Company, which in its line is unequalled in the world, is interested in keeping means of dissipation away from its employees that its product may not deteriorate. The treasurer of the Company joined the church people in making complaints. The Company recently made another fifteen-inch hawser, similar to the one used in pulling off the stranded "St. Paul." Three big steamboat lines are laid, twisted, and reeled into this monster hawser inside of an hour, ready for shipping.

Taunton, Grace Church.—Two lectures on geology have been given by Rev. E. F. Clark before the Y. M. C. A. Mr. Clark has recently given a series of six Sunday night lectures on "Transmortality."

North Dighton.—Rev. C. H. Ewer occupied the pulpit of the First Church, Taunton, March 8, in exchange with Rev. G. W. King. Mr. Ewer contemplates removing at the close of his fourth year. The society will regretfully part with him.

Taunton, Central Church.—The Gazette says of the last City Ministerial Association meeting in the Unitarian church: "An able paper on 'Christian Archaeology' was read by Rev. Mr. Stenhouse, of the Central M. E. Church." Mr. Stenhouse has just completed a series of lectures on "Bible Cities" viewed in their relations to the Scriptures: Nineveh, Babylon, Jerusalem, and Rome were given. KARL.

Norwich District.

Few places in our Conference equal in attractiveness, and none excel, South Manchester. Here is located one of our best churches. It is quite probable that the Annual Conference will be invited to hold its session of 1897 there. Electric cars connect Manchester and Burnside with it so closely that many preachers could be accommodated in those places and yet be nearer the seat of the Conference than a large number are in our cities. Rockville is also within easy reach, and would undoubtedly lend all possible aid. Free transportation on the electric for the members of the Conference is promised. The church building is commodious, and Cheney Hall, a perfect gem of an audience-room, is offered for all services which it may be desirable to hold there. Mr. Elwood Eia, proprietor of Manchester Herald, will issue a daily paper during the session for the convenience of the Conference. The Annual Conference has never met there, and for many reasons, which will be duly urged at the proper time, it will be advisable to accept the invitation if it is tendered.

Chaplain McCabe recently gave "The Bright Side of Life in Libby Prison," under the management of the South Manchester Church. The sum of \$150 was netted, which will give a handsome increase in the missionary collection and also allow several "specials," such as aiding the work in Rome and giving a lift to Appenheimer at Seoul, Korea, on his "Sinet church in Korea." Rev. J. S. Wadsworth and people are

on the advance line, working for, and securing, the true success.

Rev. E. P. Phreaner, at Manchester, has been under considerable nervous strain and is in need of rest. At his fourth quarterly conference a vacation was granted him, and he has gone to Florida for a few weeks of rest and recuperation. Brethren of neighboring churches will supply the pulpit during his absence. He expects to return in time for Conference. His return another year to this charge has been officially requested. Business has been depressed during the current year, but the church finances have been well cared for, and a note of \$200 has also been paid. Several persons were converted during the special services in February and will unite with the church.

At Dantelston, the first Sunday of March, the first fruits of the recent revival were gathered in, 9 being baptized, 10 received to probation and 3 by certificate. Rev. Walter Eia is, as ever, carefully conserving all the interests of the people.

We are pained to be obliged to report the serious sickness of the wife of Rev. S. V. B. Cross, of Quarryville.

Rev. B. C. Phelps, of Vernon Depot, a superannuate member of the Conference, is also seriously ill. He is eighty-five years old, and the journey of life seems nearly completed. His wife, but one year his junior, is in remarkably good health for one of her age, and cares assiduously for her husband. Those who know Father and Mother Phelps will not neglect to remember them in prayer.

At Thompsonville, Rev. J. Tragsakis and people are enjoying a year of harmony and prosperity. A considerable amount beside current expenses has been raised for church improvements. The League is in excellent condition. Attendance at church services and deepening interest in class-meetings has been witnessed. The first of March, 6 persons united on probation and 1 by certificate. Henry W. King was elected delegate to the Electoral Conference. Easter services will be given the last Sunday in March. Preparations for a fine program both morning and evening have been made. Mr. Tragsakis has been unanimously invited to return to this pastorate and cordially accepts, if the "powers" so decree.

Rev. O. W. Scott, at Williamstown, received a call recently from the Epworth League, which came in full force to the parsonage. After a pleasant program of readings and music, the president, H. E. Anthony, Esq., in an original poem, presented the pastor with a fine gold League badge. The quarterly conference met the same evening at the parsonage. It was a busy but enjoyable evening.

The year now closing has been a very busy one to Grace Church, Westerly. The Epworth League has done very good work for itself and the church in many ways. Its Sunday night prayer-meetings have been spirited and spiritual, while the bi-weekly meetings under the direction of the heads of the various departments have been helpful and stimulating to the minds of the young people. Old People's day was celebrated several weeks since, and was a great blessing to the aged and infirm who were brought to the church at the expense of the League. The old hymns sung to the old tunes were much enjoyed by these aged saints, while an appropriate sermon brought with it other choice blessings. A series of six special Sunday morning sermons was given by the pastor under the auspices of the Epworth League, the last one being given Jan. 12. Many were reached and helped by this

agency. The lecture course had a magnificent patronage and netted excellent financial results for the church. Chaplain John Hogarth Lecker, George A. Littlefield, Esq., Rev. Messrs. C. L. Goodell, C. B. Pishlado and J. T. Docking gave capital lectures, the course closing with a grand concert by the Clark-Hood Concert Company of Boston. The recent coming of the Canadian Jubilee Singers under the auspices of this church called out an audience of 746 persons, about \$300 being received by the sale of tickets. This has been a year of money-raising and debt-paying. Nearly \$500 has been raised and paid on the debt for the organ, so that the fine instrument is now paid for in full. Over \$300 has been raised and paid for the church carpet which was purchased one year ago. The board of trustees was in debt \$113; that has also been looked out for and paid by the pastor. Something over \$100 has this year been expended in furnishing and repairing the parsonage, all of which is also paid for. About \$500 have been raised outside of the current expenses of the church during the year. The spiritual interests of the church are excellent. A goodly number of persons have recently sought the Lord. Some of these conversions were very remarkable. In the morning service of March 15 there were received on probation 22 persons. The year has been a glorious one, and the pastor, Rev. W. J. Smith, and the people have had a happy time. Fine audiences attend the services. Y.

Maine Conference.

Portland District.

Saco.—This church makes all lines draw. The League has helped 30 persons, and given away 153 papers and 19 books. Thirty-four of the society began with the new year to read the Bible by course. March 1, 4 were baptized, 6 received on probation, and 2 in full. Recently the pastor, Rev. A. A. Lewis, attended a meeting at West Scarborough, and there were four interesting cases of conversion. Rev. T. C. Chapman, who has recently taken the charge, is having excellent success. Finding it difficult to get help from ministerial brethren when desired, he persevered till victory came.

Saco Ferry.—Rev. W. Canham has conducted a Sabbath afternoon service, but the Christian workers have developed self-reliance, held very interesting meetings, and there have been some marked cases of clear conversion.

In the late freshet the presiding elder had a safe harbor in the home of Rev. H. W. Kennison, and as Eliot's churchgoers come by teams, a meeting was impracticable. The same program for Eliot, South Eliot and Kittery will be attempted March 29.

Berwick.—The pastor has a very interesting class of about 30 in the Sunday-school. The League supports a native helper. A students' prayer-meeting is held in the vestry, and Mrs. Merrill does valuable work in conducting the Junior League. The congregations are large, and extension and improvement of the house of worship is frequently discussed.

Kennebunk.—On March 8, 27 persons, fruits of the late religious interest, were received on probation. They were invited forward and presented with copies of the Probationer's Handbook. Others were awakened and reclaimed, not included in this number. Nearly every week brings some new workers to the already active forces. Those received, including twelve

(Continued on Page 12.)

A discussion of salt (like salt itself) is always seasonable. We argue the merits of Bradley's

"Yorkshire" Salt

the only salt which will not harden, and is free from lime and dirt. Price is right; quality cannot be better. See that your grocer supplies you—he can get it if you really want it. Sample bag mailed free—send your address on a postal.

We make all kinds and grades of salt. Whatever price you pay, see that you get Bradley's—it will be the best salt made for the money.

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You take no risk for we ask no money until instruments arrive in Good Order and are found as represented. Catalogue free if name and address of minister or musician is stated.
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You have not read this before!

The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the 'Pass-It-On-Society.'" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold, or any similar disease of the respiratory organs, send for HYOMEI, the new and wonderful Australian "Dry-Air" treatment comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, \$1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In ASTHMA Hyomei gives instant relief, stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In CATARRH it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures BRONCHITIS permanently and robs CHROIC of its terrors.

HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 6, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 25, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. MORRIS, M.D., 120 Franklin St.

P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
Miss BESSIE B. STEWART, Harrison County.

New York, Feb. 3, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
HALBERT FITCH, 270-272 Chambers Street.
(Dr. Farrar's reply is given above).

Greensboro, Ala., Sept. 25, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."
Yours truly
W. M. SHAW.

New York, Sept. 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited. I want to "pass-it-on."
A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 45, 46, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 234 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 10 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. NOBLET (Treasurer).

Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
Mrs. SARAH E. BANTHAM, 359 Clinton Avenue.

HYOMEI is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin ointment for weak chins, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

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R. H. BOOTH, 23 East 20th St., New York.

The Family.

MUTINY.

The heart of the world beats slow,
And the pulse of life is low,
And the shrank earth powerless lies and
prone in the clutches of the frost;
And the short, short days go by,
And the sun in the wintry sky
Shoots a cold ray into the noon as if its
heat were lost.

But put your ear to the ground,
And a stir of dim-heard sound
Will reach it — a murmur of slow revolt,
like the hiss of a rising tide.
No riotous faint and chill
But shares the quivering thrill;
And mutinous whispers come and go where
the thralls of the winter hide.

Ah, despot, hoary and old!
Your fetters are strong and cold,
But stronger the slender slaves they bind,
and they shall conquer thee.
A little longer still
You may urge your cruel will,
Then the dungeon-doors shall open wide
and the prisoners go free.

Bluebird and robin then
Shall sing your requiem.
The noon shall laugh at your defeat, the
teasing winds deride;
For your lozies on eaves
Shall dance the happy leaves,
And the bayonets of the daffodils thrust
all your frosts aside.

For while the stars endure,
This sweet truth standeth sure —
That life is ever lord of death, and love
o'ercometh hate.
So though the months seem long,
And the joy fetters strong,
We will abide in patience, come the
springtime soon or late.

— BURAN COOLIDGE, in S. S. Times.

Thoughts for the Thoughtful.

And as the path of duty is made plain,
May grace be given that I walk therein
Not like the hireling for his selfish gain,

But cheerful, in the light around me thrown,
Walking as one to pleasant service led,
Doing God's will as if it were my own.

— Whittier.

A man may be — I believe it with all my
heart — so absolutely wrapped up in the
glory of obedience, and the higher life, and
the service of Christ, that he never once
asks himself, "What will come to me if I
do not obey?" any more than your child
asks you what you will do to him if he is
not obedient. Every impulse and desire of
his life sets toward obedience. — Phillips
Brooks.

Death! How shall they die who have al-
ready died in Christ? That which others
call death, we call sleep. We dread it no
more than sleep. Our bodies lie down ex-
hausted with the long working-day, to
awake in the fresh energy of the eternal
morning; but in the meanwhile the spirit is
presented faultless before the presence
of His glory with exceeding joy. — Rev.
F. B. Meyer.

Never yet was a springtime,
Late though lingered the snow,
That the sap stirred not at the whisper
Of the south wind, sweet and low;
Never yet was a springtime
When the buds forgot to blow.

Ever the wings of the summer
Are folded under the mold;
Life that has known no dying
Is Love's, to have and to hold,
Till sudden, the burgeoning Easter!
The song! the green and the gold!

— MARGARET E. SANGSTER, in Harper's
Magazine.

I saw in the early morning the sunlight
touching first, with its morning glory, the
golden cross of the nearest church, and the
heavenward-pointing spire of another in
the distance, and then the chimneys and
roofs of the houses, gradually reaching
down, lighting their sides and nooks and
corners, until it fell upon the earth itself,
and the world was warmed and glorified.
As the day waned I watched the light
slowly fading, from the lower things first,
lessening on the sides of the houses little
by little, from below upwards, until the last
rays of the setting sun touched only the
highest points, the roofs and chimneys,
lingering longest upon the cross and spire
which were the first to receive his morning
greeting.

And so I think it is with the Sun of Right-
eousness. His light touches first that which
is highest in human nature, that which as-
pires, though ever so feebly, and reaches
down even to its lowest, lighting, chang-
ing, redeeming from its own darkness; and
as life's day declines, the light needed for
the illumination of its lower phases — the
things which are of the earth, and become
divine only in the shining of divine light —
slowly fades, and the last glow lingers upon
that which is highest and truest and best in
a character. — Mary Ella Mann.

Now all the stars are out, Arcturus with
his sons and the bands of Orion; the great
planets fly like lampads running with their
torches; there is no film between us; they
hang out of heaven like living spirits. No
summer skies are ever stripped so bare of
even a breath between. How near the
constellations are, how we seem a part of
them, to be going on with them, how they
swing down towards us out of the Milky
Way, the Path of Souls up which our imag-

ination travels towards universes beyond
and yet beyond, and comes out upon the
far supernal light, while the wind sings by
us as if it knew the way! And then they
grow paler and the moon sends a glory be-
fore her as she floats up, up, up — so low
she rode in summer, so high she rides to-
night! In the middle of the highest sky
she spreads her wings like a great hover-
ing, brooding mother, while far off and
faint the stars still hang like distant palace
lights. What broad lustre, what sharp
shadows on the snow, what reflection into
heaven, what height, what depth, what
bending of the infinite spaces, what tenderness
in the midnight blue, what sense of
divine presence — for exalted and enlarged
to all the limit of our vision on this winter
night, we see the sky is full of God! — HAR-
RIET PRISCOTT SPROFFORD, in Congregation-
alist.

A UNIVERSITY WITH TWO STUDENTS.

Elizabeth Preston Allen.

"O H, dear idler!" cried a fresh young
voice. "Will you take two more
of the same sort into your company?"

The old gentleman turned at this saucy
call, and smilingly faced two bright girls
on the village street.

"I don't know about that," he said.
"There are idlers and idlers; they are not
all of a feather."

"We are going to 'slock' with you, sir,"
they said, coming up alongside, "whether
you like our company or not."

Sweet morning-faced young things!
Well they knew he liked their pretty im-
pertinence and their affectionate ways.

"What sort of an idler are you, Colonel
Marbury?" asked one.

"And oh, especially, what sort are we?"
cried the other.

"I had a letter the other day," said the
old gentleman, "whose writer said, 'Send
me a letter, old friend, all about the two
most interesting people in the world, you
and me!'"

They laughed gaily. "I see," said Isa-
belle. "You are, then, an 'interesting'
idler."

"No," he answered, a little sadly, "I am
an idler from necessity. The time has
come for me when the keepers of the house
tremble, and the strong man bows him-
self."

There was a little silence; the girls could
not trust their voices to answer. Present-
ly Agnes looked up brightly. "You have
not said what sort of idlers we are?"

"If I were younger," he said, smiling,
"it would be easy to say, 'the most charming
in the world.' But, mind, I am not going to
say it; on the contrary, I think you are
very foolish to be idlers at all, in these
morning hours of your life."

Agnes made a saucy move at this grave
speech, but Isabelle's fair face clouded.

"What can we do?" she asked.

"School days are over, and —"

"I would have you found a university,"
he said, still gravely.

"Why, of course — nothing easier,"
mocked Agnes. "But the students?"

"The two most interesting people in
the world," I suppose, Agnes, "you and
me?"

"Exactly," said the Colonel.

"And the curriculum?"

"Is to be composed of two ques-
tions: 'Where am I?' and 'Whither am
I going?'"

Now the girls were puzzled. Their old
friend evidently meant something, but
they could not tell just what.

"Don't you see," he continued, earnest-
ly, "that in order to answer the first ques-
tion thoroughly you must learn science,
and history, and languages, and every-
thing else that teaches you what sort of
world you live in, but especially will you
need to make yourself acquainted with
your fellow-men, how they live, and — I
was going to say how they die, but that be-
longs to your second question."

Agnes puckered her pretty lips into a
whistling attitude, but remembered herself
in time.

"It seems to me one question would be
curriculum enough," said Isabelle, thought-
fully.

"You would not think so, my dear, when
your life's journey is as near done as mine.
I have been traveling through storm and
sunshine now, for threescore years, and
ten. My train is slowing up; at the next
station I know I am to get off. I do not
know how soon Conductor Life will pull
the rope, ring the bell, and end my journey.
Am I not to know anything of what sort of
a country I am going to, how it is ruled,
and what the inhabitants are like?"

The Colonel had evidently not finished;
there was a flush on his old face, and a glow
in the dim eyes. But at the street corner
they were run into by a party of young

people who seized Belle and Agnes, and
carried them off.

"Good-by, dear dean of our faculty!"
cried merry Agnes. "We'll hear the rest
of that inaugural another time."

But the inaugural was never finished.
The quick-flying shuttle now began to
weave new threads into these young lives,
and the village streets and the white-
haired Colonel drift out of our story. But
this founder of a university with two stu-
dents, bulldozed better than he knew.

Time, that silent scene-shifter, now
brings before us a city street, and opens
the door into a large, comfortable room,
evidently used for public gatherings, and
yet having a certain coziness that suggests
private entertainments. It is the "church
parlor" of a large and active congregation.
Today it is rapidly filling up with men and
women. Will you take your place among
them?

There is an opening prayer, a Bible read-
ing, and the meeting is open for business.
You find now that it is a conference of dele-
gates from far and near, representing or-
ganized charities, and many interesting re-
ports are made. Presently a young woman
rises at her seat to give a brief and modest
account of her free kindergarten and its
blessed work of rescuing the little ones
from vice before the monster has left his
aim upon them. Her story told, she takes
her seat, but the leader calls upon her
again: —

"I wish you would tell the meeting, Miss
Isabelle," he said, "as you once told me,
what led you into this work."

Ah! the village street again! And the
old white-haired Colonel! Isabelle is tell-
ing of the university with two questions
for its curriculum and two students for its
corps.

"Those two questions are most
dangerous to one's peace of mind," she
said; "most dangerous of all to ease of
days. When I began to answer the ques-
tion, 'Where am I?' in the light of 'Whither
am I going?' multitudes of wistful little
faces seemed to crowd around me, coming
out of dark and cruel homes, asking re-
proachfully if I was willing to go to heaven
alone. If my old friend had thrust me be-
tween two armed guards, he could not have
sent me more directly to my free kindergar-
ten."

"Do not call them 'armed guards,'
dear," cried a clear, impulsive voice.
"Surely they were angel guides."

Isabelle turned quickly, with a sudden
light in her eyes.

"Mr. Chairman," she said, "that was the
other member of our university who spoke.
Will you hear from her?"

"It is strange that the same questions
should lead into such diverging paths,"
said the second speaker, thus called up.

"My work is among the fallen ones." And
she told of years of effort, sometimes blessed
with success, often saddened by failure, to
bring back into paths of purity poor women
and girls who had sold their birthright,
gaining in exchange scorn, and contempt,
and the bitter wages of sin.

"It must be discouraging work," suggest-
ed a listener.

"In itself, yes; so terribly so that it re-
acts; and because one dares not go a step
along this way without the ever-present
Helper, it brings its own reward of exceed-
ing nearness to Him."

"What persuasions do you use?" asked
the leader.

"Only God's promise that He will enable
them to tread upon the lion and the adder;
that the young lion and the dragon they
shall trample under foot. Nothing less
force can describe their temptations; no
less absolute promise would answer."

"It does not seem to me that you two
university students are walking in such
different paths, after all," said the leader.

"You find the Master in both of them."

There was a little silence in the meeting,
and presently a voice full of tenderness
said: "Let us ask God's blessing upon this
university and its two students, and pray
Him to crowd its ranks with others, whom
the curriculum shall lead into like paths."

We will slip away now, if you please,
while these heads are bowed.

Lexington, Va.

JOSIAH'S CHIVALRY ON SHIPBOARD.

ONE of them dagger-like episodes was of
the fog horns.

If Josiah's testamentary ideas and our united
wretchedness would have let me doze off some
in rare intervals, the tootin' of them horns
would be sure to rouse me up. Yes, they made
the night dreiful — ringin' of bells, tootin' of
horns, etc. And once, it was along in the latter
part of the night, I guess, I heard a loud cry
a-rain' above the fog horns. It seemed to be
a female in distress.

And Josiah was all roused up in a minute.

And see he, "Some female is in distress,

Samantha! Where is my dresin' gown?" See
he, "I will go to her rescue." And he rang the
bell wildly for the stewardess, and acted.

See I, "Josiah Allen, come back to bed! no
woman ever yelled so loud as that and lived. If
it is a female she's beyond your help now." And
I curled down in bed again, though I felt queer
and felt dreiful sorry for her; but felt that in-
deed that yell must have been her last, and that
she was now at rest.

But he was still wildly arrangin' his gown,
and hollerin' for the towels — they'd slipped off
from it.

"Where is them dum towels?" he yelled;
"must I hear a female yell like that and not fly
to her rescue? Where is the towels?" he yelled
agin. "You don't seem to have no heart,
Samantha, or you'd be roused up!"

"I am roused up!" see I; "yes, indeed, I have
been roused up ever sence I laid my head onto
my pillow; but if you was so anxious to help
and save, Josiah, you wouldn't wait for towels."

But at that minute, simultaneous and to once,
the chambermaid come to the door, and he
found his towels.

"Who is that female a-screamin'?" see Jo-
siah, a-tyin' the cord in a big bow-knot.

"That is the Syren," see she. And she
slammed the door and went back; she was mad
to be waked up for that.

"The Syren!" see Josiah; "what did I tell
you, Samantha?" And see he, a-smoothin' out
the towels, "I wouldn't have missed the sight
for a dollar bill! How lucky I found my tow-
els!" see he.

"Yes, dreiful lucky," see I, faintly, for I was
worn completely out by my long night watches,
and I felt frazzled.

"Yes," see he, "I wouldn't have appeared be-
fore a Syren without them red towels for no
money. I always wanted to see a Syren!" see
he, a-smoothin' out the few hairs on each side of
his cranium.

See he, "She was probble a-screamin' for her
lookin'-glass and comb; I'll go to once on deck.
It is a bad night; if she has missed her comb, I
might lend her my pocket-comb," see he.

"You let Syrens alone, Josiah Allen!" see I,
glittin' roused up; "you don't want to meddle
with 'em at all and do you come back to bed."

"Not at all," see he; "here is the chance of
my life-time. I've always wanted to see a
Syren, and now I'm a-goin' to!"

And he reached up to a peg and took down his
tall plug hat, and put it on kinder to the side of
his head in as rakish a lookin' way as you ever
see a deacon's hat in the world; he then took
his umbrella and started for the door.

Agin come that loud and fearful yell; it did,
indeed, seem to be a female in direst agony.

"But," I see, "I don't believe that's any Syren,
Josiah Allen; we read that her voice lures sail-
ors to follow her; no sailor would be lured by
that voice; it is enough to scare anybody and
drive 'em back, instead of forrered. What oc-
casion would a Syren have to yell in such a
blood-curdlin' way, Josiah Allen?"

"Wall," see he, put to his wits' end, "mebby
her hair is all snarled up by the wind and salt
water, and in yankin' out the snarls, it hurts
her so that she yells."

I see the common sense of this, for the first
night I had used soap and salt water my hair
stood out like quills on my head, and it almost
killed me to comb it out. "But," see I,
"Syrens are used to wind storms and salt water.
I don't spose their hair is like other folks'."

Agin come that fearful, agonizin' yell.

Agin Josiah see, "While we are a-bandyin'
words back and forth, I am losin' the sight,"
and agin he made for the door.

But I follered him and ketches holt of the
towels.

He paused to once. He feared they would be
injured.

See I, "Come back to bed; how it would look
in the Jonesville paper to hear that Josiah Allen
had been lured overboard by a Syren, for they
always try to drown men, Josiah!" see I.

"Oh, shaw!" see he. "They never had me to
deal with. I should stand still and argy with
her — I always convince the more opposite
sect," see he, lookin' vain.

But I see the allusion to drownin' made him
hesitate, and see he, —

"You don't spose there is any danger of that,
do you, Samantha? I would give a dollar bill
to tell old Gowday and Uncle Sime Bentley that
I'd interviewed a Syren!" see he. "It would
make me a lion, Samantha, and you a lioness."

"I shan't be made any animal whatsoever,
Josiah Allen, by follerin' up a Syren at this
time of night. They never did anything but
harm, from their grandmothers' days down,
and men have always been fooled and drowned
by 'em!" see I. "You're a professor and a grand-
father, Josiah Allen, and I'd try to act becomin'
to both on 'em," see I.

He fingered the towels lovin'ly.

"Sech a chance," see he. "Mebby I never
shall have agin. I don't spose any man who
ever parlied with 'em was ever so dressey in his
appearance, and so stylish — no knowin' what
would come of it!" see he. He hated to give up
the idea.

"Wall," see I, "it's rainin' as hard as it can;
them towels never would come out flossey and
beautiful agin, they would be all limped and
squashed down and split."

"Do you think so?" see he, anxiously.

He took off his hat and put down his umbrella,
and see he, "It may be as well to not foller the
investigation tonight; there will probble be a
chance in fairer weather." — FROM SAMANTHA
IN EUROPE, by Josiah Allen's Wife (Funk &
Wagnalls).



THE pale February sunshine touched the frozen pavements with a wintry glow, and the bitter wind swept fiercely around the street corners, as Aunt Serena stood waiting, in a bleak, unsheltered spot, for an electric. For two or three years I had been promising the Superintendent that I would visit the Deaconess Home, but somehow the opportune moment did not come until the 23d of February, shortly after the dedication of the new Deaconess Hospital — the Hospital for which Miss Lunn has waited and prayed and worked, and which now stands an embodied dream of faith and works.

The car soon brought me to Massachusetts Avenue — a wide, beautiful avenue, with little parks running through the centre, giving in summer a delightful bit of greenness and bloom. At No. 683 I found a neat sign on the door — "New England Deaconess Home and Training School." The Hospital is next door — No. 691. The houses are of brick, with well fronts, five stories including the attic, and containing seventeen or eighteen rooms apiece — a valuable and attractive property. I was shown into the parlor, or reception-room, of the Home, where Miss Lunn soon joined me. So many of the HERALD readers are acquainted with our beloved Superintendent, that it seems needless to describe the slender, serene-faced, blue-eyed lady, with dark hair brushed back from a broad brow, who so heartily bids me welcome to this Home of her heart. Everything is neat and attractive and homelike — not a bit like an institution of any sort. A pretty rug covers the parlor floor, which was a gift when the Home was opened six years ago, as was also the carpeting on stairs and halls. The latter is beginning to look rather shabby now, in spite of its having been turned, and the care that the deaconesses must have exercised in running up and downstairs so constantly. Isn't there somebody who has some of the Lord's money all ready for a new, much-needed carpet?

In the library back of the parlor, separated by folding doors, I find Miss Nellie L. Hibbard, principal of the Training School — just such a sweet woman as one imagines a deaconess ought to be, and whom you feel like loving at first sight. In this room the classes meet and the lectures are given. The Training School admits young women who are members of any evangelical church, and affords an excellent preparation for Christian work. The mornings are devoted to class work, the afternoons to study and practical work. Five of the graduates are now in the foreign field, several engaged in evangelistic work, others in homes of their own, while many have remained to become deaconesses. If a young woman feels that she is called to be a deaconess, she is, after two years of probation, if found thoroughly qualified, licensed by the Methodist Episcopal Church at the Annual Conference, and each year thereafter her license is renewed if she continues worthy. "The qualifications of a deaconess are a strong and healthy body, a bright, intelligent mind, and a consecrated heart." No life-vow is exacted, but usually licensed deaconesses prefer to remain in the work, their motto being, "For Jesus' sake."

A deaconess does not receive a salary. She is provided with a good home (room and board), receives the best of care when sick, and is allowed \$7 a month for clothing and incidental expenses. Does it involve too much self-sacrifice, girls? Do you imagine the deaconesses are a doleful set? Far from it. They are sunny, happy-hearted young women, going about doing good in the name of the Master whom they love and serve. The costume of our Boston Home has been, hitherto, a plain black gown and a little grey cloth bonnet; but I understand that they will soon adopt the black bonnet, with wide white lawn bows tied under the chin, that is worn by the deaconesses of the other Homes in the United States. It will certainly be a more distinctive bonnet, and decidedly more becoming than the grey, neat though the latter is. The work of the deaconess as set forth in the Discipline of our church is: "To minister to the poor, visit the sick, pray with the dying, care for the orphans, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities." When a deaconess has spent her effective years in the work, she is assured a life-support; and for old age or temporary disability two "Rest Homes" have been provided in the West.

On the same floor with the parlor and library, in the rear, is the matron's room, with the "poor closet" adjoining — quite a room of itself, with pegs and shelves holding all sorts of clothing and miscellaneous articles. "The resources of this closet," said Miss Lunn, "are constantly drawn upon. And if the good ladies would only send the right kind of clothing for the season, it would be so much easier

for us. As it is, we often receive packages of summer clothing in the beginning of winter, and when spring opens winter clothes come to hand. But I suppose the dear people don't understand," she said, with an exousing smile.

Over the parlor is Miss Lunn's room — large and attractively furnished — which she shares with Miss Pauline Walden, the well-known publisher of the *Woman's Missionary Friend*, who has boarded at the Home since the beginning, and is greatly beloved by the deaconess household. "Why, it wouldn't seem like home without Miss Walden," said Miss Hibbard. "This room is really too pretty," said Miss Lunn, apologetically, as I expressed my admiration, "but it is all Miss Walden's fault." The hall room on this floor is called the "Preachers' Room;" not because preachers are ever entertained in this strictly feminine household, but because it was furnished by the Boston Preachers' Meeting. I peeped into several of the deaconesses' rooms, and found them all neat and homelike, with many little touches of adornment that invariably find expression wherever a woman makes a home.

Downstairs in the basement I was shown the dining-room, where two tables were set; and across the hall, through heavy, fire-proof doors, Miss Lunn led me into another dining-room, which, she proudly announced, belonged to the new Hospital. Everything looked so new and clean and bright; but much is yet needed in the room in the way of furnishings. Miss Lunn hopes to interest King's Daughters Circles in the fitting-up of the Hospital dining-room. Back of this room are the kitchen and laundry, both of which are as yet unprovided for. Are there not some individuals or societies that would like to help in the furnishing of these very necessary departments of the Hospital?

We ascend the stairs — hard wood, polished, with rubber pads — to the first floor, and one is immediately struck with the light and cheerful aspect of the rooms. The floors are all of hard wood, and the walls are done in soft, warm cream tints. The large room at the front has been furnished by Mr. A. M. Williams, of South Boston, and is to be known as the Maternity ward. Here are three beds, one of them suitable for a child. All the beds in the Hospital are of white enameled iron with brass trimmings, and are so made that the patient can be raised or lowered at will. The wash-stands and tables (the latter having heavy glass tops) are also of the enameled iron. The chairs throughout the Hospital (forty-seven in all, of various styles) were given by a generous Methodist layman in the furniture business, who does not wish his name to be mentioned. Each room, of course, is provided with electric bells.

At the rear of the Maternity ward is the reception-room, where I had the pleasure of meeting Miss Abbie L. Pynchard, Superintending Nurse of the Hospital — a tall, finely-proportioned woman, with a wonderful blending of strength and sweetness in her face — an ideal nurse. Miss Pynchard's own room is on this floor — severe in its simplicity.

On the next floor — the Medical ward — is, first, the Cambridge Room, the plate on the door reading: "In memory of Mrs. Harriet M. Warren, Mrs. Mary A. Lewis, and Mr. H. O. Houghton." One-third of the expense of furnishing was provided by the Woman's Foreign and the Woman's Home Missionary Societies of the four Methodist churches in Cambridge in memory of Mrs. Warren; one-third by Mrs. J. A. Woolson in memory of her mother, Mrs. Lewis; and the remaining third by the daughters of the great publisher. The hall room in this ward was furnished by the King's Daughters of People's Temple. The room back of the Cambridge Room, where the western sunlight streams through the windows, is the Holt Room, given by the two surviving sisters of the Holt family — Mrs. C. B. Nutter and Miss Mary E. Holt. Here are two beds, and in addition to the regular furnishings they have provided pictures and mantel ornaments. "We call this the 'Going Home' room," said Miss Lunn, tenderly. "Not that no patients except those who cannot get well will occupy these beds; but if, as we expect, we have some here who cannot recover, whose days on earth are numbered, they shall surely be brought to this beautiful, sunny room." On this floor is the bath-room, with a very fine bath-tub which was a gift.

Up another flight is the Surgical ward. To the right, at the head of the stairs, is the operating-room, fitted up with plate-glass shelves, three fine Weisbach lights, and an operating table of the very latest design and finish, which cost \$125. This room seems at first sight rather small; but that it is plenty large enough has been practically demonstrated by the operations which have been successfully performed there since the opening of the Hospital. A noteworthy fact is that the first operation in the new Hospital was performed by a woman surgeon, assisted by a woman physician and two of the nurses. The operating table has not as yet been provided for by gift. Here is an opportunity for some generous friend to perpetuate his or her name, or that of some dear one gone away, upon the door of this room — a room where one goes down to the gates of death, but, through the wonderful surgical skill of the present day, may have the cause of disease removed and be restored to health.

In the Surgical ward the large room with three beds is the Laseall Room, in memory of Mrs. Russell C. Carpenter. Over the mantel is a beautiful motto painted by Mr. Philip Butler, the artist, of Auburndale — "Thank God and Take

Courage." Back of the Laseall Room is the Rogers Room (with two beds), fitted up in memory of Rev. Dr. Charles S. Rogers by the Epworth League of Baker Memorial and First Church, Dorchester. A portrait of Dr. Rogers hangs over the mantel. The small room in this ward, containing one bed, is called the "Marian E. Douglass Room," and is furnished by Mrs. R. S. Douglass, of Plymouth, in memory of her little daughter. The dainty dishes and tumblers and spoons that are provided for this room are decorated with bits of Plymouth scenery and historic buildings. Some of the other rooms, also, have sets of prettily decorated china, with silver spoons and knives and forks.

On the upper floor are the nurses' rooms. There are five nurses now in the Hospital besides Miss Pynchard. They wear blue and white striped seersucker dresses, with white aprons and caps. By and by, one of the nurses told me, the hospital uniform will be — all white for the superintending nurse, blue and white check for graduates, and blue and white stripe for undergraduates. The same spirit of consecration to the Master's work pervades the Hospital as in the Home, and the nurse deaconesses give themselves to the work in the same way as do the other deaconesses; they are non-salaried, and receive the same support. Miss Pynchard left a position in a large hospital where she was receiving a salary of \$1,200, and gladly entered upon her duties as superintending nurse of the Deaconess Hospital, without salary. Is not this the true Christ-spirit — giving up all to do His blessed work among the poor and sick and unfortunate? The training of nurse deaconesses, in a Deaconess Hospital, for district nursing, is one of the urgent needs now fully met by this new institution.

Retracing my steps down through the different wards of this beautiful Hospital, I felt assured that the very prevalent prejudice against hospitals would be entirely dispelled if one could be sick here. It is a real home-hospital. Whenever people who seek admission as patients can afford to pay, it is expected that they will, and thus help to support free beds for the poor. A bed can be endowed for \$5,000; and \$250 will support a free bed for one year. Visit this delightful Hospital, and see it all for yourself! There is nothing like getting into personal touch with such a work.

I came away with a full heart, and with a glad and thankful surprise at the extent of our deaconess work. The Methodist Episcopal Church in New England should rally grandly to its support with gifts of money, clothing, bedding, coal and wood, provisions, groceries, vegetables, fruit, canned and fresh — in fact, anything that will aid in sustaining the Home and Hospital. These noble women look to the church for help, and they should not look in vain. And some day Miss Lunn's dream of a central Home and Hospital, with several outlying hospitals (one for consumptives, one for contagious diseases, etc.), an orphanage, an old folks' home, and other equally beneficent institutions, will be realized.

AUNT SERENA.

Boys and Girls.

THE LAND OF COUNTERPANE.

When I was sick and lay abed,
I had two pillows at my head,
And all my toys beside me lay
To keep me happy all the day.

And sometimes for an hour or so
I watched my leaden soldiers go,
With different uniforms and drills,
Among the bed-clothes, through the hills;

And sometimes sent my ships in fleets
All up and down among the sheets;
Or brought my trees and houses out,
And planted cities all about.

I was the giant great and still
That sits upon the pillow-hill,
And sees before him, dale and plain,
The pleasant land of counterpane.

— R. L. STEVENSON, in "A Child's Garden of Verses."

HOW TEDDY OVERCAME.

Kate E. Gates.

TEDDY was a dear little fellow, with a sunny, good-natured, rosy-cheeked face unless something happened to vex him. I am sorry to say, however, that it did not take very much to do that. Then the sunshine all disappeared in an instant, and Teddy was changed into a perfect little fury.

Mamma talked with him so often about his quick temper. "Every time you get so angry, my dear little boy," she said, "it makes me feel very sad and unhappy, and it grieves the dear Saviour, who loves us and wants us all to be loving and tender and gentle always."

"I don't go and mean to be naughty," Teddy would say, "it's things make me so; and I just don't b'lieve I can help it, 'cause, you see, mamma, it comes so quick and just bursts right out."

"I know, dear," answered mamma, sadly, "because you see, Teddy, things make trouble for me, too. This naughty, quick temper that makes us say and do things that we ought not, is our enemy — one of the worst enemies we have; for if we yield to it, it will get control of us and make us do something for which we shall always be

sorry, I fear. We cannot conquer it alone, but Jesus is always ready to help us. We must ask Him every day to help us to be brave soldiers and fight hard to overcome it. Think how much He loves us! He loves you more than even mamma can, and He is so sorry when you do wrong. Won't you try hard to overcome this dreadful sin, for His sake?"

Teddy promised gravely. If Jesus loved him even more than mamma did, he would try hard not to grieve Him. It seemed to him while they were talking that it would be easy to remember; and then they knelt down together, and mamma asked God to help them. Teddy felt so sure of himself that he almost wanted something to happen to let him show how good a soldier he was.

The very next morning, when he was out playing, Joe Peters came along. Teddy did not see him coming, and the first he knew a big snowball hit him square in the neck. In an instant his fist was doubled up.

"You mean?" — he began; and then he stopped suddenly. Here was his enemy! Was he going to let it conquer him, or was he going to fight hard and overcome? His little heart was thumping away so fast, and the hateful words wanted to come out so badly, and he felt as if he must hit Joe hard! But he seemed to see mamma's face with the sorry look on it, and to hear her say: "Jesus loves us, and is so grieved when we do wrong." It was hard, ever and ever so hard; but as he thought of what they had said and how they had asked God to help them, Teddy let his fist slowly drop, and turned away with the angry words unsaid.

It was hard, too, to hear Joe laugh; but still Teddy felt very happy as he trudged home, for somehow he wanted to see mamma.

"I've had a fight," he said, when he found her; "it was a hard one, too. It seemed to me I'd got to strike Joe, or I couldn't stand it. But I remembered just in time. I thought how you said Jesus would be sorry, and I just shut my mouth tight to keep the bad words in, and I kept saying to myself, 'I won't make Jesus sorry! I won't! I won't!'"

"I am so glad," said mamma, kissing him lovingly; and Teddy felt so happy that he thought he should always come off conqueror.

But sometimes he forgot, and then again sometimes when he remembered he would not stop. Afterwards he was always sorry.

"I should think I'd remember how miserable I feel when I'm naughty," he said; "but I want to be bad sometimes so much that I don't care anything about the sorry part."

"Mamma knows, dear. We have to ask Jesus to make us care; and the more we love Him, the more we will care, and the harder we shall try to conquer always for His sake."

Longmeadow, Mass.

Children's Sayings.

— A little three-year-old had often watched with much interest his grandpa stirring his coffee before drinking; and, one morning, thinking that grandpa had forgotten to do this, he said, "Why don't you wind up your coffee, grandpa?" — *Advance*.

— It was a very cold morning, and Bobbie came rushing into the house very much excited. "Mommie," he cried, "there's something the matter with me. Please send for the doctor. I'm breathing fog!" — *Harper's Round Table*.

— A little girl who is accustomed to the plainest style of living was taken by her mother to dine with a rich friend lately. On her returning to her humble home, she called out to her sister, in an ecstasy of triumph and delight, "O Polly, we had four dinners, all one after another!" — *American*.

— "I want to ask one more question," said little Frank, as he was being put to bed. "Well," acquiesced the tired mamma. "When holes come in stockings, what becomes of the piece of stocking that was there before the hole came?" — *Exchange*.

— "Papa," said a little boy to his father, "are not sailors very small men?" "No, my dear. What gave you such an idea? Some sailors are very large, powerful men. What makes you think they are small?" "Because," said the little fellow, "I read the other day of a sailor going to sleep on his watch." — *Selected*.

— A tiny child was waiting with her mother at a railway station, and a little distance off was standing a soldier in Highland uniform. The child asked her mother if she might speak to the soldier; and, being questioned as to why she wanted to speak to him, she replied, "I want to tell him his stockings are coming down!" — *American*.

— "No, Willie dear," said mamma, "no more cakes tonight. Don't you know you can't sleep on a full stomach?" "Well," replied Willie, "I can sleep on my back." — *Harper's Round Table*.

— Miss H. was telling her Sunday-school class of small boys about the Shut-in Society, whose members are persons confined with illness to their beds or rooms. "Whom can we think of," said she, "that would have had great sympathy for these that are so shut in?" "I know," said a little boy; "some one in the Bible, ain't it, teacher?" "Yes; and who, Johnnie?" "Jonah," was the spirited answer. — *Selected*.

Editorial.

PERFECT SALVATION.

OUR salvation, so far as perfected in this life, has a negative and a positive side—something is to be subtracted, and something else to be added, to make it complete.

Perfect salvation implies the elimination of the guilt of sin. Guilt is the trade-mark of humanity; wherever you see a man you see one who has incurred guilt. In all history you find but one Man who could stand up in the face of day and say, "I have not sinned." The Spirit convicts of sin. Under His realizing light men are constrained to cry out for help and deliverance from the intolerable sense of guilt. No burden is so heavy as the burden of guilt; it crushes men to the earth; it causes the soul to realize that no human hand can lift it. But, thanks to God, there is an Arm mightier! Jesus Christ came into humanity and unbarred the gates of death on purpose to afford man deliverance from the guilt of sin. He is able, He is willing; at His touch your guilt will disappear.

Perfect salvation implies deliverance from the power of sin. Sin is a great tyrant; he had us in hold, barred and guarded, and loaded with chains. On the plea of faith Jesus breaks the bars and sets the captive free. But he bears out the chains. Though often concealed under his clothing, he comes at length to find how heavy they are and what great power they have over him. He not only needs to get out of prison, but out of himself as well; tastes, passions and appetites are too much for him. Though pardoned out of sin's prison, sin somehow has a strange power over him. But Jesus is a complete Saviour; the work He began in you He is able to complete; He stands ready with His sharp sword to strike off the fetters of sin and to make you an entirely free man. Look to Him and live. Behold! now is the accepted hour and the day of deliverance. He who is a perfect, is at the same time a present, Saviour.

Perfect salvation implies, also, the incoming of the Divine fulness. Subtraction does much; addition does more. The removal of the guilt and power of sin is a great achievement, but the coming of the Spirit of God is greater. The presence and power of the Spirit complete the work of our salvation. The fulness of God comes in to fill the vacuum made by the casting out of evil. The soul is thus restored to its normal condition. It was made for God, and can find its completeness only in Him. The fulness of God gives us control over ourselves—over our pride and passion and selfishness and ambition—holding us in our allegiance and devotion to Jesus Christ, with the world and sin under our feet. The Divine fulness steadies our lives and movements, gives direction to our labors, and power to our words and example. With all this, the fulness of God is our grand source of comfort—a source which never fails us, is never inadequate, is always the resource and help adapted to the hour and exigency.

INDOCTRINATE.

NO Methodist pastor has done his full duty by his people until he has taken all pains to show them that Methodist doctrines are the best in the world. If he does not believe them to be the best in the world, he has no business to be in a Methodist pulpit; and if, believing this, he fails to make it plain, he has not fully met the demands of his position, he is not competent for his place. The people have a right to this service at his hands. Their whole needs are not met when they are treated year in and year out simply to warm exhortations, vague moralizations, and easy enlargements on universally accepted Christian truth. "Why are we a people?" "In what do we differ from other denominations?" "For what do we especially stand?" are questions that they will ask if they have any intelligence, and which deserve an answer. It is the business of the preacher, on proper occasions, to put this answer before them and supply them with arguments wherewith they may meet opponents.

Such opponents are by no means lacking. Our right to be is still plentifully challenged. It is denied that we are a properly constituted New Testament church. Both Episcopalians and Baptists deny this. It is denied that our system of doctrine can be squared with reason and modern research. Both Unitarians and Universalists deny this. Our people have to face these things in the shops and on the streets. They

ought to be so grounded in their faith that they will not easily be swept from their moorings, so fortified that no subtly planned attack or plausibly presented theory will throw them into perplexity and sap their loyalty to their church. Unless a person knows why he believes what he does, he is an easy prey to those who lie in wait to lead him astray.

An outcry is often heard against doctrinal preaching, and no doubt there have been times when there was too much theology in the pulpit. But that time is not now. The danger is now quite in the other direction. Our children are growing up with very little knowledge of the catechism; our young people readily drift away from us because they have always heard that there was really no difference of any importance in what the various churches believed; and in our average congregations not one in ten knows wherein lies the superiority of the Methodist creed to that of the church across the way. This is nothing less than a crying evil fraught with danger. Some time should be taken in every pastorate at least, if not in every year, to preach a series of sermons that shall set people thinking along doctrinal lines, that shall answer the questionings of the people, satisfy their doubts, and strengthen their attachment to the church of their choice. These sermons, when managed at all well, are almost always popular in the best sense with the best people, and are exceedingly useful. If the pulpit is to retain its place in this thoughtful age, it must keep the people thinking; and if our people are to be made or kept enthusiastic Methodists, they must be skillfully and vigorously indoctrinated.

ABOUT APPEALS.

THE code of Methodism is its regulations for dealing with the neglectful and disobedient. It, like other parts of our system, has been a growth; and it has grown along lines looking to the rights of accused members, as well as along those looking to the purity and efficiency of the church. While it is a short code as compared with those of civil and criminal courts, it is remarkable for its comprehensiveness and clearness. There seldom occurs a case in any part of the country that is not provided for in our Discipline, so that it is impossible for disorders to exist because of lack of law to protect the rights of the church against the viciously inclined.

Brief as is our code, and gradually as it has been developed, there are in it all the essential principles of jurisprudence, amounting to a carefully prepared series of ecclesiastical courts, so empowered, and yet so limited and guarded, that every right of both accuser and accused may be secured and arbitrary or tyrannical action be excluded, unless the law itself is disregarded or abused.

It is a settled principle in our code that every person amenable to our laws, and accused of disobedience, is entitled to a fair hearing before a committee of his peers in church standing, and also to a hearing before an appellate court, before any ecclesiastical penalty can be put upon him. This is not merely a statutory provision that is subject to repeal or modification, but it is a constitutional principle imbedded in the organic law so that the legislative power of the church cannot reach it. It is not optional with our courts to allow or refuse condemned persons an appeal, but they are bound to do it, except in cases where the person forfeits his rights by disregarding or repudiating the authority of the church in connection with his first hearing or subsequent to it. This he may do by openly repeating the act for which he was tried, by disobeying the order of the church so as to show contempt for it, or by leaving its jurisdiction and uniting with another body. But even then, unless the forfeiture is so notorious as to preclude doubt, the appellate court is the only tribunal competent to pass upon the forfeiture.

Our provision for trying the appeals of ministers appears adequate to the demand, and so far as we are aware has given satisfaction since it went into force after the General Conference of 1872. A competent judicial conference can be convened with little delay and little expense, warranting to the appellant a prompt and final hearing. The appeal of local preachers is to the Annual Conference. There were some difficulties in this, so long as it was necessary to hear such appeals and decide them in full Conference sessions, but since it is allowable to refer them to a select number, to be tried in a court formed as is the court for trying a travelling preacher, the most serious embarrassment is removed,

and the local preacher's right of appeal may be regarded as well provided for. It is remarkable, however, that so few appeals of this class are ever taken. Some of the Bishops longest in office inform us that they have never had a local preacher's appeal in any Annual Conference.

The appeal of private members is to the quarterly conference. To speak of this class of appellants more particularly is the purpose of this writing. We cannot say that the provision for trying these appeals is satisfactory—at least not in its practical working.

The quarterly conference, as contemplated in the Discipline, ought to be a very competent body. It is composed of the most intelligent members of the church. But an intelligent membership is not the only requisite to a satisfactory appellate court. It must be a body that can be convened at suitable times, free from distraction, free from personal biases, and so situated as to give patient and unembarrassed attention to the work in hand. It is very seldom indeed that all this can be said of the average quarterly conference. It is made up largely of business or busy men who have little control of their time, and who attend the quarterly conference to transact the necessary business, and find it a burden to do so much as that. If an appeal comes, they are impatient at once, and insist upon postponing it to an adjourned session, making it inconvenient or impossible for the presiding elder to be present, and forcing the hearing with a meagre attendance and in the absence of the proper presiding officer, whose rulings may be a very important factor in the proceedings. In hundreds of instances the impossibility of securing the presence and the patient and unembarrassed attention of the best members of the quarterly conferences, during the trial of appeals, works real hardship and injustice to appellants, turning proceedings into something approaching a farce, which were designed to guard the most sacred rights of membership in the church. The constitutional right of appeal is of little value unless the legislation of the church provide a tribunal both competent and available to maintain that right.

However the appellate court may be constituted, in order to conform to the fundamental principles of our economy and to all analogies, it should be composed of laymen, and be under the presidency of the presiding elder. He is the official superior of the pastor, who was the president in the first trial. How can these points be secured if not in the quarterly conference? The best and most practical suggestion we have heard was recently made in a Western paper. It is not at hand, but it is substantially that an appellate court be formed after the fashion of our judicial conferences. As the Annual Conferences each select seven triers of appeals, to be called by the Bishop into judicial conferences as occasion requires, so let each quarterly conference select, every year, a suitable number of laymen to act as triers of appeals—say one, two, or three—and let the presiding elder, when an appeal is to be heard, convene these triers from three or five of the charges in his district, not including the one from which the appeal comes, at a suitable time and place, to hear the appeal. An appellate court thus formed and thus convened would not be distracted by any other duty, and would be in condition to give undivided attention to the business calling it together. It would greatly relieve the quarterly conference, and without doubt it would be better calculated to secure the rights of all parties in the matter of appeals, than the ordinary quarterly conference can be supposed to be. Its close analogy to the tribunal that tries the appeals of ministers commends it to favorable consideration.

There is another reason why the quarterly conference ought to be relieved of the duty of hearing appeals. Formerly it was composed of male members only, but of late years it is a mixed body. It is not unusual to find the sexes nearly evenly divided in quarterly conferences, sometimes with unmarried ladies who are efficient workers in Sunday-school and in Epworth Leagues, but whose presence in the trial of some appeal cases would be an impropriety. Indeed, to many minds there is something inappropriate or unseemly in requiring ladies to sit with men in trying any class of appeals likely to occur in church litigation. In some things we are getting over mere squeamishness, but it is to be hoped we shall not lose all sense of propriety. Since the only way to avoid the embarrassment here suggested is to take the whole business of appeals out of the quarterly conferences, we invite atten-

tion to the above suggestion, and will be ready to favor any other that will promise better relief to what is more than a mere possible difficulty. The probability is that the same conditions will demand that the trial of accused local preachers be also removed from the quarterly conferences.

The New England Bishops.

THE "Record of the Episcopacy," which appears from year to year in the Methodist Year-book, needs doctoring at least at one point. Bishop Soule is represented as having entered the ministry in the New York Conference in 1798. There is not, so far as we can ascertain, the slightest foundation for this statement. All the authorities represent him as having entered the New England Conference, as indeed the records of that Conference plainly show. In fact, there was no New York Conference till 1800. Bishop Soule should, therefore, in all justice, be credited to New England, where his entire early ministry was spent. Bishop Hedding also properly belongs in the same column, although it is technically correct to say that he entered the New York Conference, but he did not tarry there at all. He was for a while put down in the Year-book as having entered the Newark Conference. With Soule transferred to the New England column, to join Gilbert Haven, Warren, and Mallalieu, this Conference is surpassed by none in the number of Bishops furnished, and with Hedding added she excels all. Bishop E. O. Haven might also fitly be joined to the same list, since he was for so many years on its roll and at the head of its paper, being born indeed in Boston; and Bishop Baker was from New Hampshire, Bishop Clark was born in Maine, and Bishop James in Massachusetts, while others no doubt are from old New England families.

The "Christian Advocate" and Time Limit.

THE editor of the *Christian Advocate* begins in last week's issue his statement of reasons why the limit should not be removed. The preliminary declarations concerning his own personal impressions and convictions are particularly interesting and forceful, and fittingly disprove the unjust intimation that most of our editorial fraternity are opposed to the removal of the time limit because no longer subjected to its restrictions. Dr. Buckley says:—

"So far as we are concerned, a careful study of the subject, now inclining in one direction and now in another, caused us, several years before we even so much as imagined that we might ever have any other work in the church than that of the pastorate, to reach the conclusion that it is impossible to adduce one argument in favor of removing the time limit that does not bear directly against the itinerancy as a system, or to adduce one that is not contrary to the whole course of argument by which the itinerancy has been defended for the past three-quarters of a century."

"We also reached the conclusion, from a study of the operations of human nature in Methodism on both sides of the Atlantic and in other denominations, that it is highly probable that in a very short time it would practically put an end to the itinerancy; also, that it would strike a serious blow at the usefulness and dignity of two classes of ministers among us to whom Methodism is more indebted than to any other—earnest, genuine revivalists and faithful pastors who do not specially excel in popular pulpit power."

"We could not avoid believing, too, that it would take from most young ministers the special opportunities of rapid promotion and healthful work which they now have; that it would tend to put the dead line much earlier in life in the Methodist Episcopal Church than it is now; and that its tendency would be to bring upon the lay membership of our churches the competitions and quarrels concerning ministers that so frequently disturb other churches."

A New Version of Arminianism.

A WRITER in the *Christian Intelligencer*, the other day, commended the creed of the Reformed Church as a compromise, or sort of half-way house, between high Calvinism and Arminianism. Rev. Mr. Van Houte rebukes the writer for intimating that the Reformed Church has any doctrinal affinity with Arminianism. He puts the essential errors of Arminianism in this form:—

"Arminianism is in the main the same as it was two, three centuries ago; taking salvation out of God's hand and putting it into man's hand; denying on the one side the total depravity of man, and on the other side the absolute necessity of making a full satisfaction to the demands of God's justice by the atoning blood of Christ."

"Arminianism, even in its modified form, is as dangerous now as it was in former days. What we and what our children need in our day is not a kind of reconciliation between Calvinism and Arminianism, but that old, tried, firm, safe doctrine as it is stated in the Confessions of the Presbyterian and Reformed Churches."

This certainly must pass for a new discovery. None of the opponents of Arminianism have before found it out. It will be new to Arminians themselves, some of whom have written learnedly on the subject, but have never got so far as this astute Mr. Van Houte. How he was able to make this rare discovery, we are not told. He certainly could not have found it in any of the books of the Arminians, for these constantly assert that we are saved by grace, that we cannot save ourselves, that we are "very far gone from original righteousness" and of our own nature are "inclined to evil and that continually." And Arminians have made a specialty of the Atonement, constantly affirming that the satisfaction is ample Godward and as complete on the human side. Evidently Mr. Van Houte

must have written out of his own consciousness. If he had read the smallest book by an Arminian, the crude fancies set forth in his article would have found correction. We would advise him, before he writes again, to glance, at least, at an Arminian book, so as not to be in utter ignorance of the matter he is discussing.

Personals.

- Rev. John McQuoid, of the Kansas Conference, succeeds Rev. Frank Crane at Omaha.
- Francis Murphy has openly given adherence to the Prohibition Party, and has written to that effect to the *Union Signal*.
- Rev. Wm. Felstorn, of Bombay, is ordered home on account of failing health. He expects to arrive at San Francisco about April 5.
- Rev. T. B. Neely, D. D., of Philadelphia, was elected to the General Conference last week for the fourth consecutive time and by an increased majority.
- Dr. Julius Soper, of Japan, will represent the Missionary Society at the sessions of the New England Southern and the New Hampshire Conferences.
- The *Republic Times* of Springfield, Ohio, of March 10, contains an able paper read by Rev. Paul C. Curnick, Ph. D., before the Literary Club of that city upon the "Social Problem."
- Miss Amanda Wilson, for many years preceptress at Buckport Seminary, and her sister, Miss Lucinda Wilson, of Bangor, have recently visited Washington, very greatly enjoying the capital city.
- Miss Kate Blair, who has been at work in our India mission field for over seven years without a respite, will return to the United States this spring in company with Bishop and Mrs. Thoburn.
- Miss Eva M. Foster, of the Woman's Foreign Missionary Society, is on her way to this country from Singapore, having been ordered home on account of heart trouble increased by tropical conditions.
- Hon. John P. St. John is a candidate for Congress in the Second Kansas district. He expects the endorsement of the Prohibition Party, and will make his campaign on the free silver and prohibition issues.
- Prof. George K. Morris, D. D., of the School of Theology of Boston University, attended the session of the New Jersey Conference at Bridgeton, N. J., last week, ably representing the institution with which he is connected.
- The University of Southern California lately received a donation of scientific books and specimens, valued at \$8,000, from Rev. Stephen Bowers, Ph. D., who will make additional donations. Dr. Bowers is editor of the *California Voice*.
- We are gratified to notice that Craven Laycock, of Dartmouth College, senior class, was the successful contestant for the Smith prize in an extemporaneous debate. The editor had the privilege of receiving Mr. Laycock into Garden St. Church, Lawrence, when pastor there.
- Rev. W. C. Townsend, of Milford, writes under date of March 11: "Mrs. Maria F. Cook, widow of the late Rev. A. A. Cook, died at her residence in Milford, Tuesday morning, March 10. Funeral services will be held, Thursday, March 12. I will send an obituary later."
- Rev. T. F. Colburn, of Pittsburg, a prominent clergyman, and corresponding secretary of the Board of Foreign Missions of the Protestant Methodist Church, died at Pittston, Pa., March 11. He went there on Saturday to preach at a special church service and was taken very ill and died suddenly.
- Rev. Dr. Richard Harcourt, on Sunday evening, March 8, preached his farewell sermon to the members of Grace Methodist Episcopal Church, Baltimore, which he is to leave, after a pastorate of five years, to become pastor of the Park Avenue Church of Philadelphia. His Baltimore congregation have given him a purse of gold as a testimonial of their affection.
- There is encouragement for the class-leaders of our church who are doing such fundamental and excellent work, in the following fact: George Sterland, a class-leader of the Western Avenue Church, Chicago, who was found dead in his office recently, sent from his class fourteen young men into the active work of the ministry, and over one hundred members of his class became local preachers.
- We are greatly pained to read of the bereavement which has come to Rev. Dr. A. J. Kynett and family, as announced in the Philadelphia Conference Letter in the *Christian Advocate* of last week:—

"A great sorrow came to the heart and home of Dr. A. J. Kynett on Thursday, March 6, by the sudden death of his only daughter and youngest member of his family, Mrs. Geraldine K. Penfield, wife of Mr. Roderick C. Penfield, of New York. Mrs. Penfield came to Philadelphia but a few days ago to undergo surgical treatment, which was declared by physicians in New York and in Philadelphia as the only possible means of affording relief from a severe ailment. After the operation heart weakness was manifest, blood poisoning followed, and on Thursday afternoon, while her father, mother, husband, and brother Alpha were at her bedside, she passed into the life that is immortal. Mrs. Penfield was born in Davenport, Ia., nearly thirty years ago, and came to Philadelphia when only about one year old. Here her life developed into beautiful young womanhood, and in the home, in social life, and in Spring Garden St. Church, of which she was a member for many years, she was greatly beloved."

— Rev. Dr. Wm. Burt, of Rome, who was expected to reach New York last week, was called back to his home, before sailing, by the illness of his wife.

— Rev. Dr. A. T. Pierson has written an explanatory letter to the religious press of Great Britain, in which he concedes that his recent immersion, with the address which he made concerning it, was liable to misapprehension, and that he had not the least thought of ever assuming again a pastoral charge.

— We congratulate both minister and church when such a record is made in a five years' pastorate as that of Rev. C. F. Downs, of Millville, Pa., just closed. During the first year a church was erected costing \$22,000. In the five years he has baptized 394 persons, admitted 540 persons on probation and 371 to full membership, attended 201 funerals, married 150 couples, raised \$2,406 for benevolent purposes, and arranged to secure a new pipe organ.

— We are pained to announce the death of Jane S. Crawford, wife of E. A. Crawford, of Dover, N. H., which occurred at their residence in that city, March 14. She was a most excellent Christian woman. Mr. Crawford, so well known and so greatly beloved in Methodist circles in New Hampshire and throughout New England, will receive the tender and prayerful sympathy of a multitude of friends in this great bereavement.

— Rev. Fred. W. Macdonald, writing of Bishop Butler and John Wesley for the *Methodist Recorder*, points some sharp contrasts as follows:

"In temperament they were altogether dissimilar. Each was grave, but the gravity of Wesley brightened habitually into cheerfulness, while that of Butler constantly deepened into gloom. Butler died a worn old man before completing his sixtieth year. Wesley, on the other hand, thanked God that he found himself as strong to labor when over eighty years of age as he had been forty years before."

— Lady Henry Somerset has written a letter to the Woman's Christian Temperance Union National Headquarters at Chicago asking that President Frances Willard be allowed to go to England to help her in the approaching national convention of the National Council of Women of Great Britain, of which Lady Henry is president. She writes that she will reciprocate by coming to this country in the interests of the W. C. T. U. Miss Willard will probably sail in April.

— Mrs. Annie Hamilton Donnell, of Kent's Hill, Me., the author of the charming story, "Through Middle Street," which appears on the first page of the current *Youth's Companion*, is a niece of the late Dr. H. P. Torrey. She is directly descended, moreover, from Elder John Robinson of Pilgrim fame. There are many who would value such relationships above the ability to write acceptably for the magazines, but, having both blessings, Mrs. Donnell should be a happy woman.

— The editor cannot allow the 80th birthday anniversary of Rev. James Thurston, of Dover, N. H., to pass without some expression of affectionate appreciation. We had been acquainted with him for many years, but never knew him fully until privileged to serve as pastor of St. John's Church in that city. Intellectually his mind is alert, and he is a scholarly seeker after truth in all its latest phases. He is a man of unusual mental poise. His religious life has taken on the Christ ideal, and is subject to very little ebb and flow. He is a thorough student of men, understanding sympathetically his minister and treating him with charming and helpful frankness and charity. He never seeks to dictate his pastor or to control the church. All revere and love him. Our readers are privileged to share in the tribute, of which he is so worthy and which is so worthily bestowed, on the fourth page. Blessed is that minister who has living upon his charge such a superannuate as Rev. James Thurston!

Brieflets.

The address of Mrs. J. B. Lummis has been mislaid. Will she kindly forward it?

Rev. Dr. Luke Hitchcock has been comparing figures, and finds that in Chicago and the rest of Cook County the population increased from 1880 to 1890 96 per cent., and the increase in the membership of Methodist churches was 113 per cent.

A little interested effort on the part of more of our ministers would put ZION'S HERALD into many new homes under the offer of seven months for \$1.

It is cable from London, under date of March 12, that the senate of Cambridge University, by a vote of 156 to 171, has rejected the proposition to appoint a committee to consider the question of conferring degrees upon women.

An important and very suggestive communication will be found on the 4th page from the pen of Rev. C. J. Fowler, president of the National Holiness Association.

The New York *Observer* is characteristically wise and practical in the following suggestions:—

"It was Emerson, if we are correct, who originated the phrase, 'the tyranny of trifles.' That is certainly a very apt characterization of the practical servitude to small things in which many people are involved. The little thing that distracts attention often gets in the way of the larger thing that carries with it vastly larger interests. A sense of proportion in activities is then a very desirable possession for a worker."

Our many friends of the Italian Methodist Church, corner of Cross and Hanover Streets, this city, will not fail, we trust, to remember the Fests, or fair, to be held there next Wednesday and Thursday afternoons and evenings, March 25 and 26, sending gifts to it and patronizing the same. This worthy enterprise should receive generous support.

As a model of intelligent and comprehensive criticism, expressed in choice and lucid diction, Dr. Davison's contribution on the second page this week is seldom equaled in religious journalism. Few are the men, too, who can write with such candor, fairness and self-control.

The following note, received from Thomas Moore, of Philadelphia, is published with the hope that others may be stimulated thereby to obtain and read the marvelous little book named:—

"I want to give you my heartfelt thanks for your notice of 'The Upper Room.' I bought a copy of it. In the reading of it a whole flood of light seemed to come into my soul, and the last supper and that night were a more touching and tender aspect. I have seen the human and divine side of the Master as I have never done before, and it all seems so natural."

Dr. Potts, of the *Michigan Christian Advocate*, after remarking that the editor of a religious newspaper is besieged with more begging letters than any other poor man on earth, says: "We are asked to come down with cash which we have not got, and never expect to have, or else to run around the city and compel rich people to disgorge."

Methodist families that are non-subscribers to ZION'S HERALD should not fail to take advantage of the special offer of seven months for \$1.

The following note of lamentation is taken from the *Methodist Recorder*, the official organ of the Wesleyans, which shows that Methodism in Great Britain is struggling with the same stern problem which oppresses us in New England:—

"The problems to be solved and the difficulties to be overcome by rural Methodism increase with the continuance of agricultural depression. Income is still declining, the population of the villages is not only rapidly diminishing, but it changes more largely every year. Circuit funds are steadily falling off, vast circuits with as many as twenty-six places have only two ministers, and chapels and chapel-building have long been neglected in the hope of better days."

Dr. Galbraith has read Bishop Foster's last volume upon "Creation" with critical and appreciative purpose, as will be seen by his able contribution on the 11th page.

At the session of the New Jersey Conference held in Bridgeton, N. J., last week, a resolution in favor of the retention of the present time limit was carried, after an animated discussion, by a vote of 168 to 13.

We have read with sorrowful interest *The Fishermen* for March, published by the Gloucester Fishermen's Institute, and edited by Rev. E. C. Charlton. It contains an account of the memorial services for the fishermen—128 young men in the prime of life, their average age being thirty-two years—who last year went out from Gloucester never to return.

Beecher is reported to have said that the first right of the child is to be born well—to have healthy and honorable parentage. One is reminded of the immense advantage in such a fact in reading Dr. S. F. Upham's inspiring sketch of his father, on the third page. The Uphams are born preachers.

The *Congregationalist* of last week, in celebrating its eightieth anniversary, produces a remarkable number, containing sixty-four pages. It will be read with grateful and enthusiastic interest by a large and appreciative constituency, but will be most highly prized by its best critics, the editorial fraternity. Whoever shall undertake, hereafter, to produce an anniversary number, will turn to this issue of the *Congregationalist* for invaluable suggestions. The history of the paper, with eulogies and sketches of former and present editors, the contributions from distinguished writers upon the religious and reformatory movements of four score years, the opinions of a large number of editors upon "What Religious Journalism Has Been, Is, and Should Be," with much appropriate editorial matter, constitute an issue of unrivaled interest. Prominent in the editorial staff—which numbers eleven, if we have counted correctly, and we congratulate our contemporary that it is so well manned, though several of its members are women—we note the genial and expressive face of Rev. Dr. A. H. Quint, whose able, facile and well-poised pen has long been our teacher.

Editor Horr of the *Watchman*, to whose visit to Jamaica we have previously referred, devotes an entire contribution in the columns of his paper of March 12 to "The Negroes in Jamaica." He says:—

"One of the most serious obstacles in the way of the elevation of the negro is the unchastity of both sexes. I shall not venture to give the percentage of illegitimate births, for American writers who have done so have found themselves engaged in a useless controversy with Jamaicans. It is, however, something prodigious. . . . The history of Haiti is frequently cited as an example of what may be expected in Jamaica under universal suffrage. The picture is a repulsive one, for unless all travelers are in a league of lies the land of Toussaint l'Ouverture has rapidly drifted back to barbarism. . . . The visitor to the schools is impressed with the alertness and intelligence of the children. But I am told that almost universally at the age of puberty the intellectual

qualities, that in youth appeared to be so full of promise, become dulled and clouded, while at that time the white child experiences a quickening of his faculties and an expansion of his mental horizon. Those who have had most trustworthy experience with the negroes in our own country corroborate this observation. I am inclined also to think that the superior intelligence and memory of the blacks lead visitors to credit the children with an intellectual force to which they are not entitled."

On the 11th page we publish a hymn written by Rev. Frederick C. Baker, of Moosup, Conn., entitled, "Approaching the Lord's Table." The author offers it, not as a substitute for the grand old hymns in our Hymnal, but as "a modest addition to the number," thus affording a little more variety in the selection of hymns for the communion. It is printed in suitable form to be easily pasted into the Hymnal, and if any minister should desire them for use, they can be had for the bare cost of printing and postage—30 cents a hundred. It gives us pleasure to announce that some of the verses which ZION'S HERALD has published for Mr. Baker in the past, notably "Christ and the Fishermen" and "The Tobacco Slave," have been quite extensively used as recitations in Sunday-school and temperance concerts. "The Sanctified Life," published some years ago in the *Christian Standard* of Philadelphia, has—without the author's knowledge—been set to music, and appears in "Pentecostal Hymns" and other books under the title, "The Blood is All My Price."

As showing the growth of Methodism in the Transvaal, it is stated that ten years ago the entire membership reported from the Transvaal and Swaziland district was 744; now it is 4,093. At Johannesburg, where ten years since there was no Methodist work at all, there are now a number of flourishing churches and schools, both English and native, with seven English and two native ministers. In the Transvaal there are twenty European and twelve native Wesleyan ministers.

An esteemed member of one of our New England Conferences requests us to publish the following:—

"In view of all the interests involved, would it not be profitable for us thoughtfully to read 1128 and 129 of the Discipline of 1892, before going to the Annual Conference?"

So pertinent is the request that we publish the paragraphs in question:—

OF OUR DEPARTMENT AT THE CONFERENCES.

1128. It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

1129. In order, therefore, that we may best improve our time at the Conference: 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours, let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

The announcement of the election, last week, with hearty unanimity, of Rev. C. A. Littlefield as corresponding secretary of the Boston City Missionary and Church Extension Society, is received by the many friends of the Society with much gratification. Rev. E. J. Helms and his noble band of coadjutors are literally so overwhelmed with the increasing and urgent claims of the work directly in hand, that they cannot be spared from it for the necessary representation of the cause before the churches and to the general Methodist public. For some weeks it has been the conviction of the managers of the Society that Mr. Littlefield was peculiarly and pre-eminently qualified for the position. To consent to leave a church where he has accomplished so much and is so greatly beloved, and where his services are so strongly desired for the future, has cost no little struggle and self-sacrifice. But having been made to feel that it is the call of higher duty, he consents to undertake the work. Beginning with the new Conference year, he will devote himself exclusively to the interests of the Society. We shall have much more to say of him and this most important cause after he has entered his responsible office.

We have read with much interest an interview with Mr. Reader Harris, which appears in the *Christian Commonwealth* (Baptist) of London, in the issue of Feb. 27. The *Commonwealth* says: "Many people seem to regard Mr. Reader Harris as a sublimated visionary who knows nothing of practical life. They will be surprised to discover that he is a first-rate mechanic, a scientific engineer, a much-traveled man of business, and an active barrister." Mr. Harris organized and is at the head of what is known as the Pentecostal League, which he defines as "an interdenominational league of prayer for the filling of the Holy Spirit for all believers." In response to the question, "Do you teach sinless perfection?" he replied: "No; that is the perfection of glory, the perfection disclaimed by Paul in Phil. 3: 12. The term was coined one hundred and twenty-five years ago by the opponents of John Wesley, and I, with him, take it to mean a condition in which the soul cannot be tempted, cannot fall, and does not need the blood of Christ. I know no such condition down here." Hugh Price Hughes says in the *Methodist Times* that the opponents of Mr. Harris "are true successors of the men who attacked John Wesley a hundred years ago for similar teaching," and that Mr. Harris will find "that the immense majority of active evangelical Christians throughout the world agree with him."

The Sunday School.

FIRST QUARTER. LESSON XIII.

Sunday, March 29. One lesson.

Rev. W. O. Holway, U. S. N.

FIRST QUARTERLY REVIEW.

I. Preliminary.

1. Golden Text: *Whoever shall confess me before men, I will confess him before my Father who is in heaven.* — Luke 12:8.

2. The Lessons for the Quarter: They have been taken from St. Luke's Gospel, the first twelve chapters. They include the narrative of our Lord's life up to November, A. D. 33.

3. Home Readings: Monday — Luke 1:1-13. Tuesday — Luke 1:14-25. Wednesday — Luke 1:26-38. Thursday — Luke 1:39-56. Friday — Luke 2:1-12. Saturday — Luke 2:13-27. Sunday — Luke 2:28-35.

II. Lesson Analysis.

1. THE FORERUNNER OF CHRIST (Luke 1:1-17).

Zacharias and Elizabeth were a blameless pair, aged and childless. Zacharias was a priest, and his wife was also of the daughters of Aaron. In the order of his course Zacharias was accustomed to go to the temple. It fell to him by lot, on one occasion, to burn incense on the golden altar. While engaged in this duty in the Holy Place, the angel Gabriel suddenly appeared to him, "at the right side of the altar," called him by name, bade him dismiss his fears, assured him that his prayer was heard, and that his childless wife should no longer be barren, but should give to the world "a son consecrated to a glorious mission." His name should be called John, the vow of the Nazirite should be upon him from birth, and he should be endowed with the plenitude of the Spirit. His mission would be that predicted by Malachi of Elijah — the forerunner of the Lord.

2. THE BOY JESUS (Luke 2:40-52).

The growth of Jesus in spirit and in wisdom; His journey to Jerusalem with Joseph and His mother, at the age of twelve, to attend the Passover; His lingering behind in the city after the close of the festival; the discovery of Him on the third day in the temple among the doctors; "hearing them and asking them questions;" His mother's chiding inquiry, and His own mysterious yet significant answer, "What ye do not know, I must be about My Father's business;" His filial obedience in turning submissively from the companionship and converse of those venerable teachers to follow His parents to Nazareth and enter upon the lowly duties of the village carpenter — were the principal points in the lesson.

3. THE MINISTRY OF JOHN THE BAPTIST (Luke 3:15-22).

John's early life, apart from men in the Judean wilderness, and his austere habits, were first alluded to; then the great multitude which flocked to his preaching and baptism when the word of the Lord came to him in the wilderness. Never was preacher more popular, or more unsparring and uncompromising. "Generation of vipers," "wrath to come," "axe laid at the root of the tree," "repent" — such were the words which emphasized his teaching. Soldiers and publicans, Pharisees and Sadducees, were instructed each in turn what fruits "meet for repentance" they were to bring forth. And he did not suffer them to debate mentally the question whether he was the expected Messiah. He assured the people that One mightier than himself was coming after him, whose baptism would be "with the Holy Ghost and with fire." He would winnow His grain and garner His wheat, but the chaff would be burned in an unquenchable flame. John's imprisonment was referred to, and the lesson closed with the baptism of Jesus.

4. THE EARLY MINISTRY OF JESUS (Luke 4:14-23).

The place was Nazareth, the day was the Sabbath. Jesus went to the synagogue, as His custom was, and after the prayers and reading of the Law, "stood up for to read." The roll of Isaiah was handed to Him. His selection was taken from that tender picture of the Messiah's office contained in the sixty-first chapter — "The Spirit of the Lord is upon Me," etc., the Coming One being portrayed not as a conquering hero, but as the Healer of the broken-hearted, the Enlightener of the blind, the Preacher of good tidings to the poor and of deliverance to the captives. Closing with the words, "the acceptable year of the Lord," He calmly declared that the text which He had just read, and which had been recorded seven hundred years before, was then and there fulfilled.

5. THE POWER OF JESUS (Luke 5:17-26).

A paralytic, borne on his pallet by four friends, was brought to a house in Capernaum where our Lord was teaching, and let down through the roof "in the midst, before Jesus." Seeing their faith the Great Physician said to the sufferer, "Man, thy sins are forgiven thee" — an utterance instantly condemned by certain scribes and Pharisees present as blasphemous. Perceiving their thought, Jesus inquired of them which was the easier — to forgive sin, or to heal? And then to convince them that the Son of man had authority on earth to forgive sin, He bade the prostrate man rise, take up his couch and

walk — a command which, to the amazement of all, was instantly obeyed.

6. THE SERMON ON THE MOUNT (Luke 6:1-49).

Keen-sightedness of others' faults was rebuked. We should not stare at the "mote" in a brother's eye, totally oblivious of the "beam" in our own eye; nor should we charitably offer to relieve our brother of his mote, while indifferent to the larger defect in ourselves. If we would avoid hypocrisy our first duty is to humbly clear our own vision, and then we shall see clearly to aid our brother to clear his. Every tree produces after its kind — the good produces good fruit, the corrupt evil fruit; thorns do not bring forth figs, nor brambles grapes. The heart of a man is a treasure or storehouse of what he really is: out of it the good man brings forth what is good, the evil man what is evil. We have no right to call Jesus Lord, unless we do what He says. The hearer and doer is likened to the man mining to the rock for the foundation of his house, and finding it torrent-proof; the hearer and non-doer, on the contrary, is like one building on the earth without a foundation, and finding his structure swept to ruin when the storm breaks upon it.

7. THE GREAT HELPER (Luke 7:1-16).

Returning to Capernaum, our Lord was met by Jewish elders who besought Him to heal the dying servant of the Roman centurion, and declared that the latter was worthy of consideration, "for he loveth our nation and hath built us a synagogue." A second deputation, this time of friends of the officer, begged Jesus not to trouble Himself; the centurion did not feel worthy either to go to meet Him or receive Him under his roof; He had only to give the order, as he, the centurion, gave an order to his soldiers, and his servant would be healed. Our Lord marveled at this greater faith in a heathen than he had found in Israel. The servant was healed. Shortly after, at the gate of Nain, Jesus encountered the funeral procession of a young man, "the only son of his mother and she a widow." The bier was halted, the young man recalled to life and "delivered" to his mother, and the news of this almost unheard-of miracle spread to the farthest limits of Judaea.

8. FAITH ENCOURAGED (Luke 8:41, 42; 46-50).

The appeal of Jairus, a ruler of the synagogue, to Jesus to come and heal his daughter lying at the point of death; our Lord's compliance; the interruption by the way on the part of the woman who touched the hem of Jesus' garment; the fatal tidings, "Thy daughter is dead; trouble not the Master;" Jesus' comforting assurance; the lamentations at the house; the scornful derision with which the words, "not dead, but sleeping," were received; the selection of Peter, James and John to enter the chamber of death with Himself and the parents; the father's cry, "the return of life to the child; the amazement and joy of the parents; and the command that she be fed — constitute an outline of the lesson.

9. JESUS THE MESSIAH (Luke 9:18-27).

The scene was the district of Caesarea Philippi. Jesus had first inquired of His disciples, after He had prayed alone, "Who do men say that I am?" They replied, "John the Baptist; but some say Elijah; and others say that one of the old prophets is risen again." Then He put the direct and searching question, "Who do ye say that I am?" Peter, replying for the twelve, answered, "The Christ of God." The disciples were forbidden to publish the truth concerning Him. Meantime He had another and painful communication to make to them: That He must go to Jerusalem, be rejected and be killed, and the third day be raised up. His disciples must have His Spirit. Whosoever would be His follower must deny himself and take up his daily cross. He who would save his life would lose it; but he who for Christ's sake would sacrifice life itself if need be, would find a higher and unending life. And what does a man make by it though he gain the whole world, and himself be lost? To be ashamed of Christ or of His words would be punished in kind — Christ will be ashamed of such an one when He comes in glory and judgment.

10. TRUE LOVE TO ONE'S NEIGHBOR (Luke 10:25-37).

In reply to a lawyer who inquired, "Who is

my neighbor?" our Lord depicted a traveler, going from Jerusalem to Jericho, who was assailed by robbers, stripped, beaten and left bleeding and half dead by the wayside. First a priest, and then a Levite, came along the road, but both hurried by. The fear of being themselves attacked, or the dread of legal pollution, or possibly stolid indifference, led them to "pass by." But there came one at length who did not pass by, but stopped; who had "compassion" on the wounded man; who bathed his wounds and bandaged them; and then put him on his own beast and carried him to the nearest inn; and on the morrow paid the bill and charged the host to care for the unfortunate guest. And this benefactor was not even a countryman; he was a Samaritan — a heathen, a heretic, an enemy — but possessed of a humanity so true and spontaneous that the very sight of distress made him at once a neighbor and brother.

11. TEACHING ABOUT PRAYER (Luke 11:1-13).

In reply to a request from His disciples that He should teach them how to pray, our Lord repeated the model prayer given earlier to the Twelve, and illustrated the idea of persistency by the parable of the belated traveler, whose host, having nothing to set before his guest, pleads with a neighbor till he opens the door and loans the three loaves desired. He enforced the idea that true prayer will be answered by reminding them how fathers treat children who ask for bread, etc.; and suggests how much more willingly the Heavenly Father will grant the Holy Spirit to them that ask Him.

12. FAITHFUL AND UNFAITHFUL SERVANTS (Luke 12:37-48).

The watchful servant, ever ready to welcome his returning lord, was pronounced "blessed;" to such their lord would play the servant. Thief-like in its unexpectedness will be His second coming, therefore His servants should never for a moment be unready. A well-ordered house was pictured, whose faithful steward, in his lord's absence, distributed to each his food in due season. Promotion and honors were reserved for that steward. But if, on the other hand, that steward should presume on his lord's absence to play the petty tyrant, and "to eat and drink and be drunken," there will come to him a fatal surprise when his returning lord cuts short his guilty career by smiting him in twain, and appointing his lot with the unfaithful. Many stripes will fall on the willfully, consciously disobedient; few are those who sin in ignorance.

III. Questions.

1. From what book and chapters were the lessons of the quarter taken?
2. Who were the parents of John the Baptist, and what was their character?
3. How and when was his birth predicted? Mention the principal points in the prediction.
4. At what age did Jesus first visit Jerusalem, and why?
5. How did He happen to be lost, and where was He found?
6. How did He explain His tarrying behind?
7. What example of filial obedience did He set?
8. Where did John the Baptist spend his early youth and manhood?
9. What was his mission and doctrine?
10. Who went to hear him?
11. How did he know that Jesus was "He that should come?"
12. Tell the story of Jesus' visit to the synagogue at Nazareth.
13. What passage did He select to read?
14. What startling assertion did He make relative to its fulfillment? What was the force of this assertion?
15. Tell the story of the paralytic who was brought to Jesus.
16. Why did the scribes and Pharisees condemn Jesus in this case for blasphemy?
17. How did He convince them that He had "power to forgive sins?"
18. What was taught under the similitude of the "mote" and the "beam" in Lesson VI?
19. What lesson was taught by the tree and its fruit?
20. How were the characters and fate of the

doers [and non-doers of Christ's words illustrated?

21. Tell the story of the Centurion of Capernaum — his humility and faith.
22. What comparison was made?
23. What did our Lord meet at the gate of Nain?
24. What especially excited His compassion?
25. What was the significance of this miracle?
26. What urgent case of distress was brought to our Lord's notice in Lesson VIII?
27. What interruption occurred by the way?
28. What tidings was brought to the ruler?
29. What comforting assurance was given?
30. What occurred at the house?
31. How do you explain the words, "She is not dead, but sleepeth?"
32. What questions were asked at Caesarea Philippi, and what answers given?
33. What painful disclosure was made?
34. What lessons in self-denial were given?
35. What drew forth the parable of the Good Samaritan?
36. Why did the priest and Levite "pass by?"
37. Why did not the Samaritan pass by?
38. What lessons of practical duty do we learn from this parable?
39. How was persistency in prayer enforced in Lesson XI?
40. Tell the parable of the faithful and unfaithful steward.
41. What befell each, and what was the significance?

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APPROACHING THE LORD'S TABLE.

Rev. F. C. Baker.

TUNE, "DUKE ST." L. M.

"This do in remembrance of Me."—LUKE 22: 19.

Approaching now Thy table, Lord,
My mind would dwell upon Thy word;
Recalling here, with grateful thought,
The blessings Thou to me hast brought.

This broken bread—a symbol true—
By faith Thy body brings to view;
I feel, O Christ! how it, for me,
Was bruised on the accursed tree.

This cup—the sacramental wine—
Reminds my soul of Thee, the Vine;
Oh, that my heart, my life, may be
More closely grafted into Thee!

My Lord, my Saviour, crucified,
I find my refuge in Thy side,
From which once flowed the cleansing blood,
The purchase of my peace with God.

O holy sacrament, divine!
Of covenant grace the seal and sign;
Thy fullest meaning let me prove,
And sound the depths of dying love.

Thus from this blest communion hour
My soul derives new strength and power
To keep Thy word and faithful be,
In fond remembrance, Lord, of Thee!

"CREATION."

Rev. John Galbraith, Ph. D.

GOD in time and space is the theme of Bishop Foster's recent volume, "Creation." It is practically an introduction to a volume on the nature and the attributes of God. The treatment of the subject of the present volume demands a thorough knowledge of the latest results of scientific investigation, a penetration clear enough to see the bearing of these results on religious thought, a faith in truth profound enough to fully accept every fact of science, and an ability to state these facts and conclusions in a popular form without in any measure taking from their scientific value. The volume itself is the proof of the author's qualification for his self-imposed task. He is equally at home whether he is describing the wonders of the heavenly bodies in their limitless space, or the history of the earth as recorded in its rocks and life. Nor is there an obscure sentence in the book. Any person, learned or unlearned, will be perfectly able to understand just what the author means in every sentence. It is a book which will well repay a careful reading. It is partly scientific, partly philosophic, and partly theologic, though it must be confessed that the theology is not prominent or predominating. It is rather the introduction to a theologic discussion.

In his own words, the author tells us that the object of the discussion is "to show the vastness of creation in its space and time measures, and its method of advance from the incipient material atom to the topmost result of spiritual existence." His theme carries him over a wide field. He is in pursuit of truth. He is not concerned about the effect of truth on existing systems of thought. His sole concern is the truth, and he is willing to follow anywhere that truth may lead him. He has a profound conviction that all truth is related and that in all the universe there is nothing that "does not point to the one all-glorious Founder of the mighty system; nothing that does not tell of His love and create confidence in His goodness, and beget faith in the beneficent outcome of His plan," though to our limited faculties there may be at present many mysterious and perplexing things.

In his preliminary observations, our author posits God as necessary to intelligent thought. Then he briefly states the relation of facts, and the old but still unanswered arguments of design and causation as proving a Designer and a First Cause. There are two ways in which we may find the method of the eternal cause: (1) By words, either spoken or written. (2) By external acts or the results of actions. Either or both of these methods may be used; but if both are used it must be clear that the act and the word must not contradict each other. It must be admitted, too, that a fact or an act is stronger than a word; and unless the word can be interpreted in harmony with the act, the word must go down. But, on the other hand, "no fact of nature can furnish *prima facie* evidence against the possibility and actual fact of a revelation, and no assumed fact of revelation can discredit any fact of nature or limit the right of inquiry."

Having established these conclusions, the author proceeds to discuss the revelation of God by His acts, as seen in the creation of the universe. He does so under three general heads:—

1. The universe as a mass of inorganic substance, called matter.
2. The organic universe. This comprises all forms of matter in which life appears—vegetable and animal.
3. The spiritual universe. This comprises orders of being who are endowed with personality.

The author holds that an intelligent view of these general divisions is necessary to an intelligent view of the character of God.

Under the first general division—the inorganic universe—the author discusses the atomic theory of the universe, makes a brief reference to the bulk of the universe, and then proceeds to show the immensity of space. With the sun for a centre, he calls attention to the depth of space within the orbit of our planetary

system, and then makes a masterly effort to carry the mind out through the depths of the stellar spaces as seen by the distant stars, the Milky Way, the nebulae, the star dust, and the diffused light which the strongest telescopes reveal. He attempts to project the mind out still farther, beyond the power of the strongest glasses, until the brain grows all but dizzy with the unmeasured flight and figures lose their significance. Yet God is out there. Space is only finite. Next, the author turns to the time measures of the universe. He accepts in substance the nebular theory, and traces the life of the universe through the supposed process of world-making, and then reads the records of the earth as seen in the most recent facts of geology and interpreted by the latest geologists. From these he concludes that the six days' theory of creation cannot stand, and that the age of the world must be measured not by thousands but by thousands of millions of years. While he adopts no figure, yet he quotes with approval Mr. Wallace's estimate of 25,000,000 years required for the deposition of sedimentary rocks as "the lowest estimate having any probability or even possibility of approximate truth in it."

Under the second division—the organic universe—the author discusses the forces which have produced the changes in the universe, and concludes that God has endowed matter with powers which produce them, yet not in such a way as to exclude Himself. He is ever present, sustaining them and retaining the power in His own hand to suspend them. In this way the author provides logically for the miracles recorded in revelation, and for the theory of Divine providence in human affairs. All things, including life, exist by the agency of God. Matter is forceless and needs God; and "forceless matter proclaims an omnipotent God." In a few pages the author discusses the order of life in the organic universe and concludes that while there is clearly a progress from the lower orders of life up through the ascending scale to man himself, yet there is absolutely no proof that the higher is developed from the lower.

But it is under the third general division—the spiritual universe—that the most interesting discussion takes place. Under this head our author incidentally discusses the popular doctrine of evolution. And it is here, too, that he breaks with what some eminent scientists assure us is the latest and the best thought of the age. In the preceding pages there is not even a word of dissent from the latest scientific conclusions. He accepts their facts without question. He declines their philosophy, but he does so not because of any bearing which the philosophy might or might not have on Christian truth. There is none of the nonsense sometimes heard in the pulpit to the effect "if evolution is true, then the Bible is false." The truth or the falsity of the modern theory of evolution does not affect the Christian faith. Our author objects to the theory because it is not proved, and he rejects the theory entirely on scientific and philosophic grounds. The break between dead matter and life, between vegetable and animal life, between animal life and conscious life, or between any two species in the entire realm of life, make the theory impossible to the mind of the author. But it may be well to remind the general reader that the author uses the word evolution in this book with two distinct meanings. The one is in the sense that the higher forms of life have gradually risen out of the lower. With this meaning our author rejects the theory. The second meaning of the word is in a well-defined sense by the author himself—an evolution of the divine idea and power in matter and life. In this sense our author uses the word with approval. There is a true theory of evolution. And on so important and vital a matter the author should speak for himself: "The universe is evolved by an intelligent agent in successive and fixed modes of energizing in a closely catenated series of things. The things account for nothing—are mere products. True, all forms in the series are transformations of some antecedent form, but not by the things themselves. That things themselves do anything there is absolutely no proof. The agent himself is the free cause throughout the series of changes. The series is necessitated by him throughout by the constitution which he establishes and by the force of will which he exerts."

Having thus rejected the popular theory of evolution, and stated a theory of his own, the author proceeds to speak of man. Man is a spirit. "Spirit is a substance having none of the attributes or qualities of matter. . . . It is unfigurable, invisible, intangible, imponderable, and unapproachable by any sense." Man is in essence the same as his Maker. This spirit dwells in a body made out of the common inorganic elements or substances. In connection with this body and inseparable from it there is an animal soul—"something analogous to the spirit in merely animal—a functional spirit for it, which lives and perishes with it [the body], a soul passionate, instinctive, automatic, impersonal." This animal soul has no capacity for development; it has the instincts common to all animal life, and is doomed to the common fate of animal life. Its functions relate to the preservation and the propagation of the body

and dies with the body and ceases to be. The man, who is a spirit, dwells in the body as in a home, cares for the body while he uses it, and when he is done with it leaves it to decay. The body dies; but the spirit lives on. With this conception of man, of course, the popular theory of evolution could not be true; for confessedly the logical trend of the theory of evolution is toward materialism. Given our author's conception of man, and then, at the most, evolution could only account for his body, which is no part of his essence. It would still necessitate a special act of creation in which the man, i. e., the spirit, was created for the body prepared for him. This man is a personal, self-conscious being, characterized by proper mental, moral and spiritual endowments. Our author feels the force of the objections which may be made against this theory because of its novelty. Still he states his case clearly and argues it with force. The principal arguments by which he supports his case are: We have the same knowledge that man is a spirit as that God is a spirit. We have the proof from consciousness, from the fact that the body grows by one set of means and the spirit by another, from the work which man has done, and from the fact that he is a sinner, and is endowed with unique powers. All these prove him to be a unique being. Man is the final cause of all creative movement as far as the earth and the living races on it are concerned. Admitting fully the force of the arguments in favor of pre-Adamites, yet our author concludes that all the race of men have sprang from one pair—that of Eden.

A chapter suggesting that the other worlds are also inhabited, with a brief conclusion, finishes the book.

The preceding is an attempt to give a glimpse at the thought of a very valuable, readable book, with the hope that the readers of this review will be induced to read the volume itself. The book is especially valuable for preachers—and it is for preachers very largely that the author writes—because it contains a very careful résumé of the present condition of scientific thought, because it deals with the profoundest of questions bearing directly on the work of the minister, and because it is a mine of rich and helpful illustrations in the preparation and presentation of Christian truth. The author's positions will not always secure your assent; he will always compel you to think. The book is not a hasty production. It is the result of long years of wide reading and of ripened reflection. Get the book. Read it. Question it. Think about it. Criticize it. And be assured that you will be richly repaid for so doing.

Boston, Mass.

At the Communion Table.

People so exquisitely organized that they must "die of a rose in aromatic pain," have a hard time of it as life is constituted here. They are happier, and certainly have better appetites, who do not insist upon inspecting the hotel kitchen before taking up the menu. We get pretty good water from our hydrants till some fellow comes along with his disgusting microscope and insists upon our seeing all the snakes and wigglers in the glass. There is a new communion cup out that has wheels within wheels, and is worked by a crank, designed for cranks, probably. It is our honest opinion that more people die of maggots in the brain than of microbes in the sacred chalice, a good many more; and for our part we are sick of this talk about the dangers of the communion table. The snowiest roll put upon your breakfast plate, or the most fragrant butter-pat laid beside it, would be alike an object of disgust if you let your imagination run riot over processes of manufacture with which you have no business to concern yourself. A little good hard sense is as valuable at the communion table as it is at your own table. Why not take it with you?—Interior.

shake it off

The general belief among medical men to-day is that consumption itself is very rarely inherited. But the belief is becoming stronger and stronger that the tendency to consumption is very generally transmitted from parent to child. If there is consumption in the family, each member should take special care to prepare the system against that disease. Live out of doors as much as possible; keep the body well nourished; and treat the first indication of failing health.

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The Conferences.

(Continued from Page 5.)

young men, are expected to do valuable work for the church.

South Berwick.—The Epworthians are workers on the financial line. They have recently raised \$50, making the whole amount of their receipts \$236. They enjoy music, and think a nice piano a good thing for them to have. The pastor, Rev. H. Hewitt, is prominently associated with educational and other enterprises of the place.

York.—Books have been provided for the library. Special services with religious awakening have been held. Three have been received in full. On the debt \$350 has been raised.

South Eliot.—Horse-sheds have been provided—and horse-sheds are on the right line of progress; they stand related to the congregation, especially in doubtful weather. The Junior League and the Ladies' Society have both had a hand in paying for sheds and organ. Improvements in the church are contemplated by the courageous people and the enterprising pastor, Rev. D. Pratt.

Holts.—The work and the congregations have been kept up well by the pastor, Rev. G. F. Cobb. The society has about \$450 for a percentage, of which amount \$50 has been raised this year. The League has been recently reorganized with J. E. Wakefield as president. This town with many others suffered badly by the freshets.

Pleasantville.—Four have professed conversion. On sale of articles \$97 was received. Elm Street has \$900 toward a new church, \$300 of which has been raised this year. This society is pushing to the front.

Congress St.—On March 9 the meetings of the quarterly conference and official board occurred. Committees on cost of repairs upon the church reported and reports were accepted, and a committee with power to make extensive repairs on the church was raised, also a committee on finance, with the pastor, Rev. G. F. Lindsay, chairman. These committees will co-operate and proceed to the work at the earliest favorable opportunity as soon as money is raised to warrant the beginning. The meeting was harmonious and enthusiastic. We commend this enterprise, and all persons interested should see Mr. Lindsay and his committee at the earliest opportunity. The quarterly conference unanimously requested the return of the pastor, and also extended a unanimous invitation for the Annual Conference to hold its session of '97 in Congress St. Church.

We had the great pleasure of attending a birthday party held at the residence of Rev. Dr. D. B. Randall, in honor of Mrs. Randall. We are happy to report Mrs. Randall in quite comfortable health, though she is not quite so sprightly as in days of yore, and Dr. Randall still retains his energy and mental activity. He courageously faces bias that make younger men keep close friendship with the radiators.

The missionary offerings need special attention this year. The Mission Room sends Easter envelopes free to all pastors who apply for them. A few dollars from each society means an immense aggregate from the whole church. The effort that brings those few last dollars of the sum asked of each church will carry joy to many hearts and prevent much embarrassment and retrenchment.

Augusta District.

Oakland and Sidney.—While Rev. F. R. Welch has been earnest in church work, he has also been leading the people of Oakland on in temperance reform. The religious interest in Sidney has made great gains.

Mt. Vernon and Vienna.—There has been a steady advancement in the prosperity and efficiency of the church at Mt. Vernon during the present pastorate. A good parsonage has been secured and the church building improved. The membership has been increased, and several more will be added as the fruit of the late revival. Extensive repairs of the church at Vienna are contemplated in the spring.

Solon.—Advancements have been made mostly in South Solon, where regular preaching service has been established and souls have been converted.

Bingham.—There is here a small, earnest band of Methodists who use the old church for Sabbath services and a chapel for evening meetings. Revs. J. Moulton and D. R. Ford held revival meetings in Mayfield, some eight miles from Bingham, in the early part of the Conference year. In the autumn they started a class meeting, which was the first religious organiza-

tion ever established in the town. Since then two Sunday-schools have been organized and are regularly attended by every child in the town, and every family save one is represented in the preaching services.

Industry and Starks.—A good interest is seen in both places in the attendance on public services. At Starks some twelve have professed conversion, most of whom are doing well.

New Sharon and Mercer.—The pastor is laboring to arouse and encourage the people. He has purchased a new organ for the chapel and paid for it in part, and secured the services of Rev. W. B. Dukeshire to deliver a lecture for them that he might raise the balance. The social meetings at Mercer are very good, and the young people's society is prospering.

Madison.—Since I. T. Johnson held revival meetings here about a year ago, a constant revival has been in progress. A large number have been converted and baptized and have joined the church. The class-meeting has an attendance of from eighty to over one hundred, and of necessity is held in the audience-room. Many are being wonderfully baptized of the Holy Ghost. At the last quarterly meeting 10 were received into full connection, among them a young man and his wife, with both of his parents and both of her parents. At the Town House a good religious interest is in progress, and a number have been converted.

Leeds.—The church on the Ridge has been undergoing thorough repairs. An appropriate reopening service will be held soon.

Nearly all of the preachers are invited to return the coming year, making it probable that there will be few changes on the district. L.

Lewiston District.

Berlin, N. H.—Owing to the continued ill-health of both the pastor and his wife, Rev. and Mrs. F. C. Potter, they expect to be relieved of the work until Conference, and will sojourn at North Bridgton, Me. The pulpit will be supplied and the work cared for by the brethren. The pastor has a strong invitation to return to this charge, and hopes to be able to do so after a rest of a few weeks. Address Mr. Potter after March 11 at North Bridgton, Me.

East Maine Conference.

Rockland District.

Feb. 22, at 9 A. M., we leave home by team for a visit in the northern and western part of the district. We pass through Rockland in view of Fruit Memorial Church, where much faithful work is being done in the prosperity at Rockport, resting on its rock foundation, reminds us that not a few have begun to build on the "sure foundation" during the present pastorate. At 10.30 we are at Camden, where there is much to hold us, but we pass on with pleasant memories and many kind thoughts for a debt-burdened but heroic church. Not only is money being raised, but souls are being saved.

As we journey past over the mountains we exclaim, "I will lift mine eyes unto the hills." We reach the parsonage at Seabrook in time for dinner. Surely the promise of multiplied homes is fulfilled in the life of a presiding elder! Unity, the point of destination, is reached about dark—a forty-five miles' drive.

On Sunday we preach at Unity, Troy Corner, and Thorndike Station. Again we exclaim, "What can be done for our rural sections?" Where are the men of ability and experience, full of faith and the Holy Ghost, who will take these fields for our King? Do we not need the old circuit-riders? The young men stationed in these fields have done grand service, but feel that the problem is hard to solve. In many places other denominations have withdrawn, and the responsibility rests upon us.

We reach Clinton on Monday evening for quarterly conference. All departments are prosperous. The people are being led into richer pastures and under more sunny skies. The standard is high, and there is manifest a pressing forward. Twenty have been converted.

Tuesday afternoon finds us at North Vassalboro. One is received on probation, 3 to membership, and 5 by letter. We rejoice with those who have good reason to rejoice. In the evening we enjoy a live social service at the East, and then drive to China by moonlight. Wednesday morning we spend several hours with Evangelist Jones at his home in South China. In the afternoon we hold quarterly conference, and in the evening attend prayer-meeting. Our people at China are anxious to again be a single charge with a resident pastor. They are on the advance.

Examination of the work at North Palermo keeps us busy on Thursday. We can report faithful work done here during the past three years. All the fruit has not yet been gathered. We drive to Montville, and spend the night at

the farm home of Rev. T. R. Pentecost. It is not necessary to report an enjoyable time.

Friday afternoon quarterly conference is held at Windsor. The men were too busy to come, but faithful women look after the work. In the evening we attend a revival service at Randolph. More than twenty have been converted during the past eight weeks. The pastor has conducted the meetings up to this time (Feb. 28), but now has an evangelist. Our work has been strengthened.

Saturday morning we awake to the beginning of a great storm, and make the following summary: 157 miles' travel, 14 services, delightful weather and fine sleighing. We find peace and good-will on every hand. W. W. O.

Bucksport District.

The Bucksport District (eastern) Ministerial Association was entertained by Rev. E. H. Carter in his church at Whiting, Feb. 17-19. Preaching services began on Monday evening with a sermon from J. D. McGraw on "Christian Perfection."

Tuesday morning, after a praise and social service led by W. James, the formal opening of the Association took place. E. A. Carter was appointed president pro tem, and S. O. Young secretary. T. J. Wright presented his paper on "The Relation of the Church to Social Reform." It was quite fully discussed. W. James and W. A. McGraw presented their views on "Religion in the Home."

Quite a goodly company filled the comfortable little church in the afternoon. A deep spiritual fervor was manifested—such, indeed, prevailing through the entire session. A sermon by S. O. Young was followed by the communion. "Religion in Business" was treated by E. A. Carter, and discussed in connection with the previous topic, "Religion in the Home."

Wednesday morning the social meeting proved to be one of power; one requested prayers. "The Greatest Need of the Church" was treated by Presiding Elder Norton in his usual happy way.

In the afternoon the quarterly conference for the charge was held, followed in the evening by a sermon from the words, "Quench not the Spirit," by the presiding elder. This closed a profitable session which was enjoyed by all present. SIDNEY O. YOUNG, Sec.

Vermont Conference.

St. Johnsbury District.

West Topsham.—Rev. J. J. Munroe, the pastor, has been holding special meetings at this place and in East Orange during the past months with excellent results. Several backsliders have been reclaimed and a goodly number of the unsaved reached and converted. The prospect is good for the continuance of the work. BETLAU.

Will the pastors of the St. Johnsbury District see that the questions sent them are answered as far as they can, and returned to me before March 25? Let us be prompt in our reports, and as accurate as possible. Will all the young men who are to join Conference on trial be present at Barre, Monday, April 6, at 7 P. M., for examination? Also all local preachers who wish to be examined for orders are requested to be present at the same time and place. JOSEPH HAMILTON.

St. Albans District.

Milton.—Protracted revival meetings have been held in union with the Congregational Church for eight weeks. During two of these weeks Evangelist E. A. Whittier was present. Mr. Whittier proved himself a worker of the best grade. He won the confidence of every one. Seventy persons requested prayers during his stay, the churches were greatly quickened, and the community stirred as it has not been for many years. Rev. R. J. Chrystie, pastor.

New Hampshire Conference.

Dover District.

Somewhat people got out in large numbers Sunday evening, March 8, to hear a powerful appeal from the pastor, Rev. G. H. Spencer, for the honest and impartial enforcement of law.

At Newfields 7 persons received baptism and 1 was received in full from probation. The church has been insured and the premium of \$36 provided. The missionary collection is fully up to last year. Rev. A. L. Smith answers a call to Lisbon to speak at an Epworth League meeting. He is closing his fifth year in a full tide of successful work. The preacher's claim will be paid and all benevolences well looked after, although the business of the place is "dead and gone." Diligent, personal, pious, prayerful attention to all parts of the work and all the time is the explanation of the same. Whoever gets this good man for a pastor next term will be well and faithfully served and with good cheer.

Rochester and East Rochester give good account of the work. First Church has secured the cash to pay the \$200 note which has been lying over several years, and the current finances are healthy; while Bethany has shingled the parsonage, mended the church tower, put a kitchen into the parsonage (which is a thing of beauty and a joy to the pastor's wife), and, by the aid of Mr. Frederick Rindge, of California, has no debt. Both these quarterly conferences with substantial unanimity ask for the return of the present pastors for another year. G. W. N.

New England Conference.

Boston Preachers' Meeting.—Dr. H. G. Mitchell, of the Theological School, read a scholarly and interesting paper upon Isaiah, treating chiefly of the prophet's personal and literary characteristics. Dr. W. R. Clark introduced a strongly-worded protest against the proposed bill to license houses of ill fame in the city of Boston. Messrs. Parkhurst, Clark, Goodell and Upham were appointed to appear at the legislative hearing and present the protest. Messrs. Haven, Taylor and Cooper were delegated to oppose the proposition to license the sale of liquor in the great parks of the city. Next Monday the topic will be: "The Amusement Question in the Methodist Discipline." Discussion opened by Rev. Frederick N. Upham.

Boston South District.

People's Temple, Boston.—This church has unanimously asked for the return of its pastor, Rev. Dr. Brady. In responding to the very cordial invitation, Dr. Brady expressed his high

(Continued on Page 15.)

WHY AM I SO TIRED?

Why Do I Feel So Miserable in the Spring?

Your Poor Condition Made Worse by Spring Debility.

The Spring a Very Critical Time, Especially if You are Out of Order.

You always feel worse in the spring. You have lost your old-time snap and vim. Work that you used to do with ease, now tires you, you often feel dull, dispirited and without ambition. You pass more or less sleepless nights, wake mornings, tired and unrefreshed, have little or no appetite for breakfast, your head feels dull, there is a bad taste in the mouth, and your bowels are constipated. You go about your employment with a sense of weakness or weariness, and a distaste for taking hold of your work. Besides, you are nervous, irritable and often "blue" without apparent cause.

Then look at yourself, for weak feeling is the forerunner of exhaustion.

Mrs. Andrew Mitchell, of 525 Kempton St., New Bedford, Mass., speaks of Dr. Greene's Nervura blood and nerve remedy in emphatic terms of praise. In the spring of 1895 she was troubled with lassitude and a general feeling of weariness.



MRS. ANDREW MITCHELL.

Dr. Greene's Nervura blood and nerve remedy was recommended to her, and she took two bottles of it within two months, finding that it much improved her condition. She was so much benefited by the use of Dr. Greene's Nervura that she says she "could not say enough in praise of it," and she urges all her friends to give it a trial.

This wonderful restorative of brain and nerve, Dr. Greene's Nervura blood and nerve remedy, will give back to the weakened and exhausted system the strength it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers and restore you again to that grand degree of lusty strength, of bounding pulse, and strong physical and nerve power which, by overwork, ignorance or folly, you have exhausted.

It is not a patent medicine, but the prescription of the most successful specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free of charge, personally or by letter.

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WHEN?

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Our Book Table.

Life, Letters and Works of Louis Agassiz. By Julia Maroon. New York: Macmillan & Company. Price, \$4.

Professor Agassiz was born in Switzerland, May 25, 1807; he came to America in 1846, and died Dec. 14, 1873. He gave a fresh impulse to the study of natural science in the New World. He was a born and accomplished teacher, and possessed remarkable power to inspire those associated with him in study. Zeal for science consumed him, and efforts to extend its boundaries filled his whole life. In his researches through the realms of nature he was both intense and persistent. To all teachers and investigators he furnished a conspicuous and an inspiring example.

The life of such a man was sure to be written. Mrs. Agassiz gave a delightful account of her husband's life, quoting from many letters sent to him by distinguished men of science; and many other memorial, biographical and critical papers appeared on both sides of the Atlantic. Some of these made unjust criticisms on the great naturalist, while others were extreme in their eulogy, making him a man without fault. Neither extreme held the whole truth. Though compassed with the infirmities of our common humanity—impulsive, impracticable, without a sense of the value of money or a knowledge of business, or the instinct for the selection of his assistants—he possessed a commanding genius and became a master in the field of science. The present life was undertaken by one who enjoyed his friendship, and heard as it were his heart-beats, for thirty years—the last survivor of the band of European naturalists who came with him to America. Besides this personal knowledge, he has been collecting material in the shape of letters, recollections, criticisms, and whatever could throw light on the character and works of the great naturalist, for twenty years. The mass of material is enormous. Agassiz had a large correspondence with the savants of the world. In Neuchâtel he wrote on an average at least five letters a day—a practice he continued after he came to America. The number of his letters, according to his new biographer, is enormous, several individuals still holding a hundred or more each. Of course it was impossible for Prof. Maroon to use the mass. He chose, as best on the whole, to illustrate his biographical outline with extracts from the letters Agassiz wrote to others—largely to scholars on scientific questions.

With his ample resources in hand, he endeavored to paint the man himself; to trace his origin, to recount his deeds in public and private life, to portray his character, his passions, weaknesses and faults, his errors and his genius; and "above all to put him in his place, in a true light, in correct perspective, with its lights and shadows in the field of the history of natural science." The volumes contain the record for the student and scholar. In Europe he wrote in the French, and the extracts are not translated, as most of those who will read the volumes are able to read the original. The author gives us a picture of the man in his various relations, and a careful estimate of his work. The bibliography is full and accurate. To conclude our notice we quote a beautiful sentence expressive of the qualities and fame of the great naturalist: "Agassiz resta une personnalité populaire et sympathique. A mesure que ses défauts et ses faiblesses diminuent dans l'éloignement, ses qualités maitresses apparaissent plus décentes et font oublier tout le reste: il avait la foi, la vie, la chaleur, l'enthousiasme, la passion, et surtout ce qui le rendait éminemment sympathique; il ne connaissait pas le fiel, l'envie, la rancune et la haine."

The Life of Privilege, Possession, Peace and Power. By Rev. H. W. Webb-Peploe. Introduction by D. L. Moody. Edited by Delvina L. Pierson. New York: Fleming H. Revell Company. Price, \$1.

This volume contains thirteen brief sermons on practical and experimental religion. The author considers such themes as, "The Sin of Unbelief," "Only True Faith," "Trust," "True Devotion," "Rest in God," and "The Peace of Christ." He shows how large is the privilege accorded the believer, and how important that he claim his birthright. Peploe is a prebendary of St. Paul's, London. He follows, in his teaching on experimental religion, close in the path of John Wesley one hundred and fifty years ago; but it seems to be a new discovery to him—as it were, original. His phrases differ somewhat from those of Wesley, while in substance of teaching he follows the same trend.

In New England Fields and Woods. By Roland E. Robinson. Boston: Houghton, Mifflin & Company. Price, \$1.25.

The fifty-seven short chapters of this book contain lessons in natural history strung along on the four seasons. Each bird and beast is taken in its time, and its character and habits are described. The author is a close and careful observer of the seasons, the changes of natural conditions, and the life and movements on land and in the air. His descriptions are at once simple and elegant. He writes down to the comprehension of a child, but with the cunning of one who knows how to use the pen. Those who love nature will be sure to find delight in this book.

The Gospel in Isaiah. By Charles S. Robinson, D.D. New York: F. H. Revell Company. Price, \$1.25.

Dr. Robinson furnishes us here a volume containing thirty-nine expository, topical and practical sermons, based on Isaiah 4. For clearness, force, and evangelical warmth, they are models, reminding us of the older divines. Though the sixth chapter of Isaiah is brief, he breaks the

barley loaf into thirty-nine fragments, and after the feeding of the multitude several baskets remain. It is an instance of the fullness of Scripture. The sacred ore of truth is everywhere under the surface, requiring only the skill and persistence of the miner to drill and blast and to separate the precious metal from the rock in which it is enclosed. There are Gospels not only in Isaiah, but in all the prophets; they remain to be uncovered by the preacher, who may learn something from this New York clergyman.

Magazines.

The March *Magazine of Art* is embellished with an etching of "The Flock" (painted by C. Jacques) used as a frontispiece. The article upon "John Clayton-Adams," by Alfred Lys Baldry, has a portrait of Mr. Adams and seven illustrations of his works. A full-page engraving by M. Dornoy of "The Time of June" by Mr. Adams is given. "Mr. Humphrey Roberts' Collection" (oil paintings by foreign artists) presents seven illustrations. "On the Influence of Architectural Style upon Design," "Sport in Art: Falconry," "Buff Coats," "Spanish Pictures at the New Gallery," are the titles of other illustrated papers. "The Chronicle of Art" is, as usual, full of interest. (Casell Publishing Company: 31 East 17th St., New York.)

Sun and Shade for January presents a charming "note of color," on the cover, in the oil fac-simile of "Miniature Tonsorial Artists." The first of the eight plates in this number is a reproduction, in color, of a painting by Pin-droit entitled, "The First Tooth." Then follow: "Vicountess St. Asaph," from a painting by John Hoppner; "The Close of Day," from a painting by Theodore Rousseau; "The Monk and the Maiden," from a water-color by Louis Hinton; "Upper Falls of the Plattekill," from a photograph by W. F. Dawson; "Study of a Lion," "The Nile and Colonnade," "Pan," from the original in the Metropolitan Museum of Art. (Photogravure Company: 137 West 23d St., New York.)

The March number of *St. Nicholas* has for a frontispiece a reproduction of a painting by Hoybet, "The Saraband." There is the usual interesting diversity in the contents this month, boys and girls of all ages finding something to suit them. "Into Port," by Lieut. John M. Elliott, U. S. N., describes the manner in which ships enter harbor at the conclusion of their voyages, and gives an account of the different kinds of buoys and harbor marks. "Their First Moose Hunt," "A Little Hero of Peru," "The Goodly Sword," "What Lydia Saw," "The Lowest of our Quadrupeds," are some of the special papers. New chapters appear in the four serials, and of course there are poems and jingles, with a prize puzzle entitled, "The Fairy Godmother." (Century Co.: Union Square, New York.)

Lippincott's for March presents as its novelette, "A Whim and a Chance," by William T. Nichols, author of "My Strange Patient." Among the miscellaneous papers this month may be mentioned: "The Horse or the Motor," "Miss Pettigrew's Silver Tea-set," "Household Life in Another Century," "The Tall Office Building Artistically Considered," "The Evolution of the Wedding Cake," "A Little Essay on Love," "The Decadent Novel." (J. B. Lippincott Co.: Philadelphia.)

The *Journal of Hygiene* for March opens with a very suggestive and helpful paper on "Hygiene of the Lungs." "Working at High Altitudes," "Malaria," "Ventilation and Bacteria," are considered, in addition to the regular departments: "Notes Concerning Health," "Hygiene for Women," "Topics of the Month." (Dr. M. L. Holbrook: 46 East 21st St., New York.)

The topics discussed in the March Table Talk are: "Home Candy Making," "House-keeper's Inquiries," "The New Bill of Fare," "Lace—Its History," "In Woman's Line," "In Baby's Kingdom," "Entertainments," "New Menus for March," "March Whispers," etc. This magazine is welcomed by women as an authority upon culinary and household matters. (Table Talk Publishing Co.: Philadelphia.)

The *Ladies' Home Journal* for March comes in artistic green and terra-cotta covers, with a graceful sprig of the springtime setting free from an uplifted cage a flock of birds. The first paper is a story entitled "The Werewolf," by the late Eugene Field. Gen. A. W. Greely pictures "The Personal Side of Washington." Mary E. Wilkins has a fourth sketch in her series of "Neighborhood Types." "The Carnation" and "The Fleur-de-lis" are beautifully illustrated articles by Nancy Mann Waddle. John J. a'Becket describes "Paderewski in His Daily Life." But it would require unlimited space to tell of all the good things this favorite journal contains. The various departments are well sustained and full of variety. (Curtis Publishing Company: Philadelphia.)

The March number of the *North American Review* is heavily charged with valuable matter. Hon. John Barrett, our Minister to Spain, shows that America has a large commercial interest in "Eastern Asia." George Horton follows in an article in favor of the "Revival of the Olympic Games." Then come Charles Dudley Warner's "Our Foreign Trade and Our Consular Service;" Hon. Warner Miller on "The Excise Question;" Bishop Doane on "Liquor and Law;" Hon.

G. N. Southwick on "Our Coast Defenses;" and Prof. N. S. Shaler on "The Natural History of Warfare." Gladstone touches the most interesting part of his discussion of the future life in his profound study of the condition of man in the after-life. He makes a wide review of all antiquity, and brings the ideas of prehistoric and early historic man into comparison with the controlling revelations of Jesus Christ. "Free Silver and the Savings Banks" and "Congress and Its Critics" are two valuable symposiums by leading bankers and statesmen. (North American Review: 3 East 14th Street, New York.)

In *McClure's* for March every article is special, and will be read with a relish. The number opens with a fresh instalment of Ida M. Tarbell's life of Abraham Lincoln, describing his career in the Illinois legislature and removal to Springfield. The article is accompanied with additional portraits heretofore unpublished. Rudyard Kipling has a story, "The Ship that Found Himself." Will H. Low presents "A Century of Painting," dealing with the English and French schools. There are also poems by Eugene Field and Robert Louis Stevenson. Elizabeth Stuart Phelps gives another autobiographical chapter. The story on "Scientific Kite-flying" is suggestive of aerial navigation, which so many experts have tried in vain to perfect. (S. S. McClure: 30 Lafayette Place, New York.)

Appleton's Popular Science Monthly for March contains fifteen contributed articles, several of them of unusual interest. Hon. David A. Wells continues his study of the "Principles of Taxation." Prof. Ostwald shows "The Failure of Scientific Materialism." Prof. Hilgard studies the effects produced on arid tracts by irrigation. Dr. H. L. Taylor advocates "Exercise as a Remedy." Prof. C. F. Holden furnishes some account of "The Ancient Islanders of California." Prof. M. V. O'Shea endeavors to measure the "Educational Values of the Elementary School." "The Velocity of Electricity" is measured by Gifford Le Clear; and a "Sketch of William Starling Bullivant," the most accomplished bryologist in the country, is given, with a portrait as a frontispiece. (D. Appleton & Co.: New York.)

The *Treasury* for March is a sort of Methodist number. Ross Taylor gives some account of "The Helpers of Africa," naming Stanley, Bishop Taylor, and Dr. Emil Holub. Rev. Charles H. Small, B. D., furnishes a bird's-eye view of Methodism in its outspread over the world. There are also sermons by Dr. Barton, of Boston, and Dr. Gregg, of Brooklyn. The sermonic thoughts and outlines are timely and suggestive. The various editorial notes at the end are always valuable. (E. B. Treat: Cooper Union, New York.)


The March *Review of Reviews* comes to us with its usual wealth of information and suggestion. Ellen M. Henrotin advocates "The General Federation of Women's Clubs." Helen Campbell proposes "Household Economics as a University Study." Prof. Talbot gives "A Practical Experiment in the Study of Dietaries." "Roentgen's X Rays" receive a fresh exposition. Baron de Condéstin makes a study of the recent changes in "The French Government." J. W. Russell has an admirable "Review of Canadian Affairs." W. T. Stead furnishes a striking character sketch of Cecil Rhodes. The best things of the month are all here touched. (Review of Reviews: 13 Astor Place, New York.)

The January-February *American Antiquarian and Oriental Journal* opens with the "History and Architecture of the Tusayans," by Dr. Peet, the editor. The Tusayans were a people of the great plateau of the Rocky Mountain region. "The Pueblos of the Northwest Coast" follows. The shell heaps of Prince Edward Island, Palestine Exploration Fund, stone implements of Africa and Burmah, and notes on Egyptian and general archaeology, follow. This number, which begins the eighteenth volume, is unusually attractive. The curious antiquarian student will be sure to find something to

his mind. (American Antiquarian and Oriental Journal: 175 Wabash Ave., Chicago.)

The (Canada) *Methodist Magazine and Review* for March opens with an article by M. Betham-Edwards on "Recent Glimpses of Spain," containing fine views and descriptions of ecclesiastical buildings, the cathedral of Burgos serving as a frontispiece. "The Red Cross Society and Its Work" is an article of current interest. E. S. Orr tells of "The First Fifty Years of Methodism." John Boyd gives his impressions of "A Recent Visit to Cuba." Rev. W. Harrison describes "Prof. Huxley's Burial and Epitaph." The number makes a fine appearance in its Review form. (William Briggs: Toronto.)

The March *Chautauquan* has a good list of contributors and a series of valuable articles. H. H. Regan retraces "The Footprints of Washington." Prof. Little speaks for "The American Pulpit." Dr. Dunham describes "The Air We Breathe." Prof. Moses advocates "Internal Improvements." The "General Readings" are excellent, and the "Woman's Table" is well spread. "Current History and Opinion" abounds in good points and suggestions on questions of the hour. (Theodore Flood: Meantville, Pa.)



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Obituaries.

Eastman.—Mrs. Mary Elizabeth Warren Eastman was born at Lebanon, Maine, Aug. 2, 1806, and died in Concord, N. H., Jan. 7, 1896.

She was converted at the age of fifteen, and joined the M. E. Church in Rochester. Afterwards she removed by letter to Great Falls, N. H. She was one of fifteen to form a church, and one of three to form a Sunday-school in that place.

At the age of twenty-five she married Rev. Benjamin Clemens Eastman, an honored member of the New Hampshire Conference, and for thirty-three years with her husband she shared the toils and hardships, the joys and sorrows, of the life of an itinerant minister. Her husband died in 1858. Since that time "Mother Eastman," as she was familiarly known, has resided with her son, A. B. Eastman, where she was tenderly cared for during her declining years.

Seventy-two years of her life were given to the Master, and all who knew her bore testimony to her genuine Christian character. Two sons and two daughters survive her. Mrs. Eastman lived the life of the righteous and died as she had lived. She is gone, but her influence, the perfume of her godly life, is still with us and will remain as long as time shall last.

Bartlett.—Mrs. Hester A. Bartlett, wife of the late Elias S. Bartlett, and daughter of Elnathan Bartlett, of Hanover, Maine, died at East Bethel, Me., Feb. 12, 1896. She was born in Hanover, Nov. 24, 1827.

Mrs. Bartlett's whole life was one of untiring devotion to her children and friends. When but fifteen years of age she became a Christian and united with the Methodist Church at Hanover. She has since lived a godly, consistent life. She was much loved by all who knew her, and will be missed throughout the town where she has lived for fifty years and in the home of her childhood. She never seemed old. Her spirit was always young and cheerful. Her religion was all-pervasive. The memory of her quiet, unselfish, self-sacrificing devotion is an inspiration to those who mourn for her. The testimony of her whole life is an emphatic endorsement of pure and undivided religion.

She was called away suddenly, smitten with apoplexy; but she was ready to go. She was fully prepared for the summons which had been given her, and she left her earthly home for the heavenly mansion. She leaves behind her the aroma of a good name and the fragrance of a spotless character which is as a bright and shining light, attracting those who follow after to the celestial city.

The funeral occurred at her home, the residence of her son, Z. W. Bartlett, East Bethel. She leaves eight children—five sons and three daughters—whose hearts and homes are made desolate by the loss of their greatly beloved and revered mother.

A. HAMILTON.

Blaisdell.—Thusa Newton was born in Weathersfield, Vt., March 11, 1822, and died in Vineland, N. J., Feb. 18, 1896.

She was converted and joined the Methodist Episcopal Church when quite young. At about twenty years of age she was married to Horace Blaisdell and with him lived in Vermont, N. H., and Bristol, N. H., until September, 1866, when at the suggestion of her physician of the necessity of a change of climate she with her family came to Vineland. Here her health greatly improved. The last few months she suffered painfully save for a few days, then "fell on sleep."

Her early conversion was followed by a consecrated life of usefulness, her influence telling for good in all the relations of life, and the development of a symmetrical character enabled her to win many to the path of righteousness.

Her pastor of forty years ago conducted the funeral services and gladly testified to her genuine Christian character. Her children and grandchildren "call her blessed; her husband also, and he praiseth her."

A. O. DUTTON.

Walker.—Thomas Walker, son of the late Rev. Thomas Walker, was born in Wollfleet, Mass., Jan. 10, 1824, and died in Lake View, South Framingham, August 3, 1896.

A business man of Boston, for more than fifty years in Faneuil Hall Market, he was one whose accounts for all that time were never disputed. Very early in his business life he was an attendant at old Hanover St. Church, and in his heart of hearts accepted Christ as his Saviour, and for more than forty years lived an unblemished life, honored by all who knew him for his uprightness, his integrity, and his constant humility.

For the last few years he has been a constant sufferer, and especially during the last year; and yet while suffering much he never complained, but always confessed that his trust was in God, who could and did abundantly comfort him in the days and nights of severe pain. His end was peace.

His loving and faithful wife survives him, sustained in her great loss by the consolations of our holy religion.

L. B. BATES.

Bragg.—Rev. Daniel Pitkin Bragg was born in Warren, Vt., August 11, 1824, and died in Warwick, Mass., Oct. 9, 1896.

His parents, Benjamin and Amelia (Porter) Bragg, emigrated to Vermont from Connecticut, where his Puritan ancestors had long lived. On his mother's side he was descended from John and Rose Porter, who were among the earliest settlers of Windsor on the Quinipisquit, and who came from England previous to 1637, possibly in 1630. His middle name commemorates his descent also from William Pitkin, who settled in Hartford in 1639 and became one of the most prominent men in the colony. John Porter was a descendant in the sixteenth generation from William de la Grande, a Norman knight who fought in the battle of Hastings, 1066 A. D. His son Ralph became "Grand Porteur" to Henry I., and hence received the name Porter. Upon the coat of arms borne by his descendants were emblazoned three lights, a portcullis, and the motto, "Fidelitas et Veritas," signifying, "With watchfulness and courage." True to this motto of a remote ancestry, Daniel P. Bragg exercised the office of herald not for an earthly king, but for the King of kings, proclaimed the ever-open Door, and held forth the Light of lights to all who sought entrance to the King's dominions.

He was reared upon a large farm, his father being both farmer and drover, and all the school education he received was in the red school-house at the Corners. He was converted in early life and united with the Methodist Episcopal Church at Warren. After becoming of age he joined some of his brothers who were wheelwrights and blacksmiths at Vergennes. He was here appointed class-leader by Rev. Asa Fenton. Jan. 20, 1848, he was married to Laura C. Church. In 1849 they moved to Hinesburgh, and in 1850 to Starkboro, where he carried on a successful business as blacksmithing. He received his first exhorter's license from Rev. John Crowl, and a local preacher's license under Rev. Reuben Washburn.

In 1857, after these years of usefulness as a lay-

man, he yielded to the call for workers, and selling home and shop and business, gave himself to the work of the ministry. His first field was Ripton, where he remained four years, doing much good. He continued to live there another year and started work in Bridgeport and Greenville. Then for thirty successive years he preached upon the St. Albans District at Wolcott, Waterville, Elmore and Wolcott, Monticourt, Highgate, Georgia and North Fairfax, Underhill, Colchester, Cambridge, Grand Isle and South Hero, Montgomery again, and, lastly, East Elmore. He was ordained deacon by Bishop Scott, at Barre, April 21, 1861, and elder by Bishop Simpson, at Montpelier, April 22, 1866.

Since 1892 he has made his home with his sons at Georgia, Vt., Manchester, N. H., and Greenfield, Mass.; occasionally preaching and assisting in sermon and revival work as opportunity offered. He with his wife—his partner in the work of the ministry—had just moved to Warwick, Mass., where they intended to spend their remaining days with Mrs. Goldsberry, a sister of Mrs. Bragg. He was very happy in his new home, and was anticipating a peaceful old age, when death, caused by a slight wound in the sole of the foot, came almost without warning, but not without thorough preparation on his part.

Possessed of a clear voice and good judgment, and thoroughly consecrated to the Lord, he did excellent work as an itinerant local preacher. His sermons were well earned, but they were Scriptural. In exhortation he was especially in his earlier days. In his later days his greatest source of strength was doubtless in prayer. How he loved to pray! The place of prayer not infrequently proved the gate of heaven not only to himself but to those who listened to him. Faithful as a pastor, he ever sought to build up the Master's kingdom and leave his charges stronger than he found them.

His widow and four sons, with their families, mourn their loss; but not without the sweet consolation of the hope of a blessed reunion among the glorified.

L. D. B.

Fernald.—Lydia T. Fernald was born in Argyle, Me., March 18, 1812, and died at Indian River, Addison, Me., Dec. 17, 1895, in the triumph of faith.

Mrs. Fernald was converted at a camp meeting held near her home when she was but a child, and soon after joined the M. E. Church, remaining a consistent and worthy member of the same until her death. At the age of twenty-two years she married James B. Fernald, who was soon after converted. Of the eight children five remain to mourn the loss of their saintly mother. Of a family of nine but one brother of the deceased survives.

Mrs. Fernald enjoyed to the last the fellowship of Christians. The class which met at the home of her daughter, Mrs. Howard Poyce, was a pleasure to her. Even after she was too weak to take an active part the expression of her face told of the peace within. Just the Sunday evening before her death she asked that the young people (Epworth League) might hold their usual social meeting in the home so she might hear them.

Funeral services were held in the Union Church of Indian River. A large company of friends followed the body to its resting-place, the cemetery on the hill, where the committal service was read. "Blessed are the dead which die in the Lord."

SIDNEY O. YOUNG.

Miller.—John W. Miller, of Winterport, Maine, died Dec. 11, 1895, aged 57 years.

Mr. Miller was found by a friend on the Hampden road in a helpless condition, but conscious, lying close by his horse. He was taken to a house near by, where in a few hours he passed away, ere any of his loved ones could get to him.

He was on a visiting tour as supervisor of schools, which office he had held for a number of years and filled well. Mr. Miller was a graduate of East Maine Conference Seminary. Bred in a Christian home, he early embraced the Christian religion and identified himself with the M. E. Church, of which he was an honored member for many years, and a reader of Zion's Herald. Two of his brothers were members of the East Maine Conference—Revs. Nathan and Moses Miller, of precious memory.

He leaves a widow, two sons and three daughters. Hiram is a graduate of Wesleyan University, class of '95, now principal of a academy at Brattleboro, Vt. Blanche, the youngest child, is at home with her mother. The others have homes of their own.

Mr. Miller was a good man, conscientious and upright, of Christian integrity unquestioned. In his death the town, the schools, the church and home all sustain a heavy loss. His children arise and call him blessed. "Blessed are the dead which die in the Lord."

J. P. SIMONSON.

Neal.—Alfred Neal was born in Trowbridge, England, Aug. 9, 1829, and died at Westminster, Mass., Jan. 19, 1896.

Mr. Neal came to America in 1847, and went to North Adams, where he worked in a woolen mill with an elder brother. Here there was a live Methodist society, and at a Sunday evening prayer-meeting, under Divine power, he was deeply impressed. The mill watchman was an earnest Christian, and next evening young Neal went to him in the mill to tell him how much interested he was in the prayer-meeting. He said he thought those Christians were very happy and he should like to feel as they felt. This devout watchman told him this was his privilege, and encouraged him to at once go to our Saviour for pardon. "The following day, in the

mill, he gave his heart to God and was wonderfully blessed. By faith in Christ the saving power of God came into his soul and was manifested in his daily life. His guilt was taken away and he was happy in the Lord.

For almost fifty years since this time he has lived a Christian life, and well supported the M. E. Church in different places, especially at West Brookfield, where his name is as precious ointment poured forth.

His wife and three sons mourn their loss. Alfred Neal was a royal Christian character, and now enjoys the crown of life.

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Review of the Week.

Tuesday, March 10.

- A labor strike and uprising in St. Kitts; buildings burned and overseers and planters killed.
- England opening negotiations with Venezuela.
- More outrages in Spain; anti-American riots in Bilbao.
- China borrows \$80,000,000 from an Anglo-German syndicate or bankers.
- Sudden death of Chief Justice Doe of the Supreme Court of New Hampshire.
- Immediate action on the Cuban resolutions in the Senate opposed by Messrs. Hale and Hoar.
- Armour & Co. sued for \$570,000 for alleged violation of the oleomargarine law.

Wednesday, March 11.

- The prosecution of Dr. Jameson and his associates begins before Sir John Bridge.
- Spanish Minister De Lome, who recently published criticisms of their speeches, severely scored by indignant senators.
- Gomez and Maceo reported to be advancing upon Havana.
- Japan preparing to start steamship lines to Great Britain and this country.
- The first instalment of Venezuela's case presented to the Boundary Commission.
- The Massachusetts Legislature committee on Military Affairs and State House vote in favor of a statue of Gen. B. F. Butler, to be set up in the State House grounds.

Thursday, March 12.

- Gen. Garcia and other Cuban leaders, who were arrested on board the "Bermuda," indicted in New York for violating the neutrality laws.
- The Cuban insurgents burn the town of Monteguelo and partially destroy Managua and Pliotas.
- The New York State Senate passes the Greater New York bill.
- Mr. Hoar in the Senate speaks in favor of postponing action on the Cuban resolutions; the House passes the Post Office appropriation bill.
- Two hundred thousand lives in Armenia dependent upon British and American charity.
- The London Chronicle pronounces certain important statements in the Blue Book on Venezuela false.
- An armed mob at the doors of the Kentucky Legislature; a wild time unseating members.
- Senator Frye introduces a bill to form a Department of Commerce and Manufactures.

Friday, March 13.

- The Senate passes the bill to create a National Art Commission; Messrs. Hill and Sherman speak on the Cuban resolutions.
- Col. Pope's (the "Columbia") bicycling house in this city burned; over 1,500 wheels destroyed; loss, \$225,000.
- An agreement for the joint use of patents made by the General Electric and Westinghouse Companies.
- General Booth appoints Booth Tucker and wife to command the Salvation Army in this country.
- The Raines Liquor Tax bill passed by the New York Legislature.
- The Goulds escape from paying taxes on \$10,000,000 worth of property in New York on the ground of non-residence.

Saturday, March 14.

- Harvard beats Princeton in a public debate on the question of the retirement of the legal tender notes.
- Thirteen thousand tailors on strike in Chicago.
- A report that King Menelek offers generous terms of peace to the Italians.
- Mr. Cockrell makes a silver speech in the Senate; the House passes bills forbidding the employment of alien engineers on American vessels and repealing tonnage tax exemptions.
- The Venezuelan Commission decides to send representatives to search the Dutch and Spanish archives.
- Cambridge College, Eng., follows the ex-

ample of Oxford in refusing to grant collegiate degrees to women.

— Henry M. Fowle, the ambassador, sentenced to not less than four nor more than seven years' imprisonment.

— The interior of infernal machines ascertained in Paris by means of the Roentgen rays.

Monday, March 16.

- Queen Victoria and Emperor Francis Joseph of Austria meet for the first time; the first has reigned fifty-nine years, the second, forty-eight.
- Ballington Booth's new organization to be called "God's American Volunteers."
- An Anglo-Egyptian expedition to march against the Dervishes at Dongola.
- Governor Bradley calls out the Kentucky State troops to protect the State House and keep order.
- A terrific and destructive hailstorm at Melbourne.
- A syndicate with \$45,000,000 organized to carry out the plan of reorganizing the Northern Pacific road.
- The steamship "Bermuda" sails from New York, with arms and ammunition on board, presumably for Cuba.
- The Methodist church at Quechee, Vt., burned yesterday; loss, \$4,500, insured for \$2,000.

\$1.00.

ZION'S HERALD will be sent to Oct. 1 for \$1. It is urgently desired that our people read the reports of the six Annual Conferences to be held in April, and the proceedings of the General Conference to be held in May. The editor intends to be present during the entire session of the General Conference to report the important proceedings. As is our custom, we have arranged for several new and attractive features for the summer months. Send names, at once, with remittance, to the publisher, or hand to your minister. This is an unusual opportunity to secure the paper for seven months for

\$1.00.

The "Diamond Finish" American Cut Glass exhibit exemplifies the wonderful degree of excellence of American skill in this line. Jones, McDuffie & Stratton in Boston and Tiffany & Co., New York, have the sale in their respective cities.

Prang's Easter publications for the present season are unusually attractive in design and execution, presenting a large variety in Easter cards, booklets, and art books. There is reason for substantial gratification that an American house succeeds in producing such exquisitely fine work, and makes it so distinctively American.

The Knickerbocker Shoulder Brace is measured and marked in inches to fit the chest sizes of men, women, boys and girls. Sold by Drug-gists, Surgical Appliance stores, general stores, etc., throughout this continent and abroad. See advertisement.

The Conferences.

(Continued from Page 12.)

appreciation of the great work going on at the Temple, largely through the loyalty and fidelity of its rapidly growing membership, and said, Providence permitting, he would gladly return to the Temple another year, giving as his main reason that he knew of no other place where so much good can be done in so short a time. The Temple is publishing a report of its proceedings, which will contain a description of its work during the present administration. This report is now ready for distribution. It is reported that the current Conference year has been of unprecedented success financially, numerically and spiritually.

Brookline. — The Ladies' Benevolent Society of this church has just had its annual meeting. The treasurer reported the best year in its history. The society has raised during the year \$1,700 toward the building fund and for current expenses. Rev. W. I. Haven, pastor.

Whitinsville. — Dr. Mansfield held the fourth quarterly conference, March 7, and preached on Sunday morning. The reports were encouraging and hopeful; there has been an increase in the membership of fourteen. The return of the pastor, Rev. J. H. Thompson, was unanimously requested. H. Fay Look, of Wakefield, who has recently been licensed to preach, labored with the pastor two weeks in February with great acceptance. He is now assisting the church in Princeton.

Cherry Valley. — The return of the pastor, Rev. Geo. B. Gross, has been requested. During the year 18 have been received from probation, 3 by letter, and 2 on probation. The Ladies' Social Circle has raised and paid for parsonage over \$130. The W. F. M. Society has raised over \$40 for the foreign work. The benevolent and missionary collections are in advance of last year. The Epworth League has a membership of 45. At the banquet held last week for the newly-installed officers, the debt on the piano used in the Sunday-school, amounting to \$80, was raised.

Uzbridge. — The fourth quarterly conference, March 8, recorded decided improvement in every branch of church work. Congregations have been excellent, with an increased attendance of young men from sixteen to twenty-five years of age. A class-meeting, Epworth League and Junior League have been formed during the year, and each is in a prosperous condition. The pastor, Rev. E. H. Tunnicliffe, delivered a pre-

Out of weakness comes strength when the blood has been purified, enriched and vitalized by Hood's Sarsaparilla.

tial address to young men, Sunday evening, March 8, upon "Lessons and Inspirations from the Life and Labors of Governor Greenhalge." Repairs on the church are contemplated for the coming year.

Wellesley. — Rev. C. W. Wilder and family were most kindly remembered by their parishioners in a surprise visit, Wednesday evening, March 11. They were taking tea at a neighbor's home, when a large company of their church friends called, bringing with them a beautiful cathedral clock, a parlor lamp and shade, and a barrel filled with groceries. This is only one of many evidences showing the genuine affection in which this "good and faithful" pastor and his family are held.

Boston North District.

Oakdale. — Notwithstanding the baleful shadow cast by the impending deluge, to a certain extent already beginning to paralyze the energies of local business, nevertheless the Methodist church still "holds the fort," and will do so to the last. Dr. Eaton, the presiding elder, has paid his last visit to the charge for the year. The financial situation, at least, was found to be in a hopeful condition. Rev. Dr. R. H. Howard was cordially and unanimously invited to be returned another year. Special effort is being made to carry West Boylston for no-license the ensuing year. Rev. Alfred Noon, agent of the Massachusetts Total Abstinence Society, lately delivered a most address in the Methodist church on "Municipal Considerations in Favor of Prohibition."

Worthington St., Lowell. — Wednesday evening, March 11, the last quarterly conference was held. For the first time in a half-century Hon. Jeremiah Clark, treasurer, was detained at home by sickness. Reports showed a year marked by prosperity. By a unanimous rising vote the pastor, Rev. E. T. Curnick, was invited to be returned for the third year.

Boston East District.

Washington St., Newburyport. — This church has grown rapidly during the past three years under the able leadership of its pastor, Rev. R. E. Blawie. He gave his illustrated lecture, "The Soul as Architect and Sculptor," before the Epworth League, Feb. 27. The Mallicien Circuit Epworth League, comprising the Merrimacport, Amesbury, Salisbury, Smithtown and Newburyport chapters, met at this church, March 5, where they listened to Dr. W. N. Brodbeck's lecture, "Why I am a Methodist."

Meridian St., East Boston. — The annual supper, with E. W. Crowell, caterer, was a very enjoyable occasion. Bishop J. H. Vincent was the guest, and spoke, in his happiest vein, of "Methodism as a Methodist See it." He was greatly appreciated by the large number present. Pastors of the local churches and Representative John L. Bates followed, speaking of Methodism as viewed from their several standpoints. Sunday evening, March 8, the large auditorium of this church was all too small to hold the people that came and listened with close attention to the second in the series of practical talks to young men by the pastor. At the last communion 10 were baptized and 7 received on probation. At the recent quarterly conference the vote was unanimous for the return of the pastor, Rev. L. W. Staples, for the third year.

THROAT DISEASES commence with a Cough, Cold or Sore Throat. "Brown's Bronchial Troches" give immediate and sure relief.

BOSTON SOCIAL UNION.

THE Social Union met at the American House, and was well attended. The guests of the evening were Rev. Edwin A. Schell, D.D., of Chicago, general secretary of the Epworth League, and Rev. Edward M. Taylor, president of the First District Epworth League. "Come, Thou Almighty King," was sung, and grace was said by Rev. C. A. Littlefield, of Watertown. After a generous collation, "Onward, Christian Soldier," was sung, and prayer was offered by Rev. W. I. Haven, of Brookline. Rev. F. N. Upham offered a resolution complimentary to Capt. H. C. Hemenway, a life-long Methodist, who has met with a serious injury. The resolution of sympathy and respect was unanimously adopted.

The president, Charles R. Magee, spoke pleasantly and introduced Rev. Edward M. Taylor, who was most heartily received and who spoke on "Methodism in the Field." He opened with an effective illustration of two presentments of the Emperor Napoleon. The characteristic of the Methodist troops is that they are all at it, and always at it. Tracing the growth of the English language by leaps and bounds, he showed that Methodism has been in the field and keeping pace with this growth. We have had leaders of exceptional ability. We had one of the greatest organizers the world has ever seen, in John Wesley. We have been led by great men down the centuries. The exigencies of Christianity provided a St. Paul, and an exciting throw up in East London for Methodism. Consecrated and earnest men saved England, and our beloved church wheeled into line to make England a widely different nation from athletic France. Persecution and hatred have been the means which in early days gave strength and advance to Methodism. The speaker took a rapid review of history, showing first the growth of the English-speaking race, and contemporaneous with it that of the Methodist Church. Even after it struck the American continent it started from the Atlantic coast and with the Methodist preacher as the great-courier with his saddle-bags touched the continent from point to point and held it for Methodism. He pleaded for the Methodists of today to transmit their legacy unimpaired and unimpaired to posterity. He believed that New England Methodism had after all as proud a record as that of any portion of the country.

Mr. Taylor was followed by Dr. E. A. Schell, whose genial presence is always sure of a cheery welcome in New England. He took for his subject, "Methodism as a Layman's Movement," and amidst hearty applause said, in part: The Epworth League grows apace. It has come to stay, and has a million and a half members

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with 21,000 chapters. He spoke in glowing terms of the growth of the League and carried his audience with him as he touched upon the phases of that growth. Presenting the church as embodied in men's hearts and not in the showy forms of worship we meet, he went on to express disapproval of the sentiment which would advocate more formalism for Methodism. He enlarged upon the directing power of the layman. Methodism was a revival of the layman. The speaker, in a somewhat iconoclastic spirit, looked to a reorganization of Methodism on lines in which the layman should have a controlling influence. He pleaded for Christian laymen to take an active part in municipal government, and said that upon them should rest the burden of directing the affairs of the world. Dr. Schell awoke great enthusiasm in his audience by his breezy way of putting things, and touched their sympathies keenly, evoking frequent applause, cheers and laughter. The foregoing is but a meagre report of his very striking address.

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